The Priest

Edited By Priests For Priests

December, 1951

Currente Calamo 883
Capital Outlook 890
A Matter of Opinion 897
Some Lessons of 'Humani Generis' (II) 902
Sign of the Cross 910
The Six-Pointed Star 913
Recollections of a Happy Life 915
Priests' Workshops 919
Bungling the Building 924
Code and Cult 926
N. O. D. L. Report 229
Obstacles to Perfection 931
Sermon Suggestions 933
Book Reviews 939
Correspondence 948

Sedes Sapientiae

Say Merry Christmas with Gift Subscriptions

to Altar Boys **Choir Members** **Ushers**
Parish Trustees **Society Officers** **Employees**

3 One-Year Gift Subscriptions only $5.00

Practical, welcome gifts of appreciation to your parishioners

The
FAMILY DIGEST

Always a welcome gift in any Catholic family. A *Family Digest* Gift Subscription will remind each person at least once a month of your thoughtfulness. An attractive gift card will announce each gift. *Order in units of 3 for $5* to save money, time and worry—and make many more people happy, while you encourage worthwhile Catholic reading.

The fastest growing Catholic family magazine in America

THE FAMILY DIGEST

Huntington, Indiana

Wish a "Merry Christmas" the Catholic Way

JESUS CHRIST:
His Life, His Teaching, and His Work

Ferdinand Prat, S.J.

For that special gift of esteem, this all-time great life of Christ. ". . . sheds new light on the words and work of Jesus Christ."—*America.*
Two volumes, boxed, $12.00
(Free with each copy, an INDEX as valuable sermon reference material. Separate INDEXES, 10 cents each for mailing.)

OUR WAY TO THE FATHER

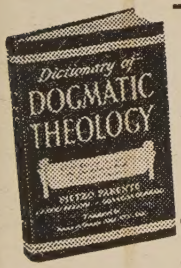
Leo M. Krenz, S.J.

These four thought-packed volumes provide for every priest and religious a complete and entirely distinctive set of daily meditation material — especially written for today's needs.
Four volumes, boxed, 2040 pages, $18.00

MEDITATIONS FOR EVERY DAY

P. J. Sontag, S.J.

Meditations for those who have only a limited time each day. A welcome gift, paced to the needs of a modern day, emphasizing Catholic Action. Varied in subject matter, solid in dogma, they offer powerful thoughts to priests, religious, and the laity. Two volumes, $10.00



DICTIONARY OF DOGMATIC THEOLOGY

Msgr. Pietro Parente and Others

All the terms connected with the Catholic faith are arranged here in handy dictionary form for ready reference. A translation of a famous Italian book, written in nontechnical language. $4.50

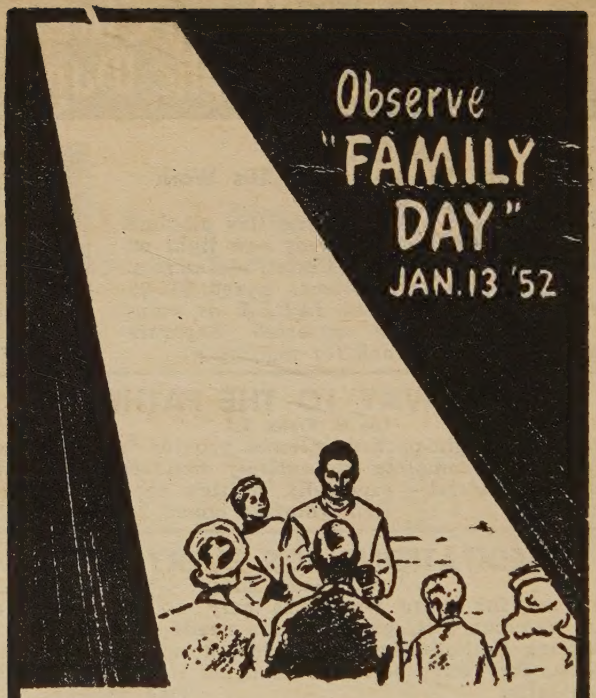
FIRE IN THE RAIN

Rev. William L. Doty

Dramatic and realistic is this novel about a young priest showing "the full life of a priest, at Mass, administering the Sacraments, serving the lowly and the sick, and participating in real Catholic Action." — *Chicago New World.* $2.75

At your bookstore or direct from

THE BRUCE PUBLISHING COMPANY
1412 Bruce Building Milwaukee 1, Wisconsin



By receiving
Holy Communion in Family Groups
In Honor of

THE HOLY FAMILY OF NAZARETH

Sponsored by

THE FAMILY COMMUNION CRUSADE

"Family Communion Crusade" a lay movement with ecclesiastical approbation, founded to encourage family sanctity through monthly family group communion and devotion to the Holy Family of Nazareth. No dues – No meetings. Leaflets and Family Day Posters supplies gratis. Address: Family Communion Crusade, G.P.O. 615, Brooklyn, N. Y.

Currente Calamo

Sedes Sapientiae

OUR cover picture, the "Seat of Wisdom," is known and loved by thousands of Sulpician alumni throughout the country, for, with her crucified Son, she presides over every room in all the seminaries conducted by the Gentlemen of Saint Sulpice.

To those who know how deeply the image is revered by her alumni, it will seem strange that the Sedes is a comparative newcomer.

The priest who inspired the statue was a French Sulpician, Father Laroche, who died in 1911 at the age of 85. For a time he was the spiritual director of Bishop Peterson, and Fathers Francis Havey and Wendel Reilly when they were at the Catholic University of Paris.

According to The Voice, Father Laroche "was then a keen-eyed, white-haired man of heavy physique, who was regarded as one of the principal men of the French clergy and was admired as a great philosopher. He was a bosom friend of Father Branchereau" — who published so many meditations.

Father Laroche worked with a sculptor named Bouriché, intending the Sedes for the library at Angers. The same duo also worked

★ ★ Westport Fibercraft Co. ★ ★

TWO Popular Styles!
One New LOW Price!

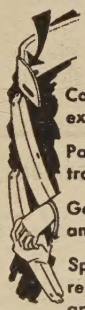
Our Modern Economical
"THRO-AWAY"

COLLARS

packet of ten $1.00

SUPER SAVINGS
5 DOZEN $5

The PILGRIM
(single-ply, 1⅝ in. front)



The CHAPLAIN
(double-ply, reversible, 1⅝ in. front)

Collar button reinforcement tabs for extra strength and longer wearing!

Packed flat. No collar like them for travelling, experienced users tell us!

Get extra wearings by sudsing lightly and wiping off with dry cloth.

Special wilt-proof, weather-proof, dirt-resistant finish gives smart starched appearance. Non-allergic!

Postage Prepaid in U.S.A.—No C.O.D.'s

Westport Fibercraft Co.
Westport, Conn.

I am enclosing.....dollars for .....packets of collars in the model indicated . . . and in the size "circled" below:

☐ PILGRIM (single ply model)
☐ CHAPLAIN (double ply reversible model)

(Packet contains (10) collars of a size only)

14½ 15 15½ 16 16½ 17 17½

PLEASE PRINT

NAME .....

STREET .....

CITY .....

out the Calvary group at the Church of Notre Dame in Montreal.

When it was suggested that the Sedes Sapientiae be enthroned in this country, Charles Maginnis, the architect, modified the statue a little and had a marble version made in Italy.

The image quickly made its way into the hearts of all who saw it. Our cover shows you why.

These Horrible Birthdays

THIS issue ends our seventh year of publication. Being young has its drawbacks, and we of The Priest have a special horror of our birthday.

When we started, every single one of our subscriptions, saving those extended from the old Acolyte, ran from January through December — which means that practically our whole subscription list expires every year on January First.

A few decades will correct that situation. In fact, it is righting itself even now. But in the meantime, you will save our business department considerable anxiety, dear Father — nay, beloved and most desired subscriber — if you will forward your renewal right now.

Sick Room Aids

WE have accumulated a number of pieces of literature of late that, lumped together, add up to a considerable help in diverting, consoling, and sanctifying the sick in your charge.

THE PRIEST **DECEMBER, 1951** **VOL. 7, NO. 12**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

Business and Editorial Staff:

Our Sunday Visitor, Inc. — Publisher
F. A. Fink — Business Manager
Martin E. Greven — Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. — Editors
Rt. Rev. W. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. George's Church, Pittsburgh 10, Pa.

CENTRAL CATHOLIC SCHOOL BUILDING FUND

21½ PLYMOUTH STREET N. E.

LeMARS, IOWA

Mr. B. H. Lawson, President
B. H. Lawson Associates, Inc.
Rockville Centre, New York

Dear Mr. Lawson:

At a meeting of the Joint Parish Committees of the Central Catholic School Building Fund on September 6, a motion was made and unanimously passed to advise you of this group's hearty commendation of your firm and particularly the representative, Mr. James H. Fraser, who conducted the campaign.

Through Mr. Fraser's personal interest and intimate knowledge of fund-raising, our results exceeded our fondest expectations. We, as a group, felt the reasonable expectancy of $150,000, promised by your company, would be exceeded but did not expect to exceed the published objective of $300,000 by $70,000. With such personnel representing your firm's interests, your continued success in the field of fund-raising is assured.

Sincerely yours,
(signed) John F. Puetz, General Chairman

Thank you, Mr. Puetz. Your kind letter gave all of us at Lawson Associates, as well as Mr. Fraser, a renewed sense of pride in our work. We are proud of the ability of all our directors. They are well trained. They know their jobs. They do their jobs. Most of them have been with the organization since its earliest days. Twice a year they are brought together at the Home Office for a two-day refresher conference. Our repeated successes as the foremost fund-raising counsel in the Catholic field, as the firm which handles more Catholic campaigns than any other firm in the entire fund-raising field, is attributable largely to the directors who make up the organization of Lawson Associates.

Bernard H. Lawson, President
B. H. Lawson Associates, Inc.
Rockville Centre, New York

If your parish needs funds,
write for complete details to Dept. G-12

Books for Christmas

On the Love of God

By St. Bernard of Clairvaux—Translated by T. L. Connolly, S.J.—An explanation of the basic elements of true charity by one of the greatest masters of ascetical writing. Part two contains fragments from his well-known "Sermons on the Canticle of Canticles." St. Bernard's forceful and perceptive observations are just as valid today as they were when first written. $2.75

The Seminarian at His Prie-Dieu

By Robert Nash, S.J.—Meditations on the fundamental principles of the spiritual life intended to fan the flame of prayerful desires in the heart of the future priest, and to secure that, little by little, the failures in the spiritual life will grow less and less. The work is characterized by a smoothly flowing, persuasive style. $3.50

The Armor of Faith

By Msgr. John K. Ryan and Rev. Joseph B. Collins, S.S.—A pocket-sized prayer book for all servicemen and servicewomen. Beautifully bound in black, water-repellent, morocco grain cloth. An ideal gift. $1.50

Blessed Are They

By Frank Baker—A unique treatment of the contents of the Beatitudes in short-story form. The eight imaginative plots show evident craftsmanship and all the stories breathe gentle, hypnotic grace and suggest thoughts for serious reflection. $3.00

God in Our Daily Life

By Hilda C. Graef—Having a spiritual life is not only an affair for the chosen few who enter convents or monasteries, but also the concern of every Christian. With this in mind Miss Graef shows why and how all of our everyday actions should belong to God. $3.25

Wherever good books are sold

The Newman Press

Westminster, Maryland

Currente Calamo

First, our old friend of years back, Camillus, a bi-weekly four-page fold-over that is still unique. We had a letter recently from its editor, Fr. Ed Meehan, now a pastor on Staten Island, but still actively engaged in its publication and promotion. We have heartily endorsed it since we first heard of it, and ourselves have tried to get it into several hospitals. Why not subscribe for a dozen issues and direct that they be mailed to the hospitals you deal with in your ministry, or send it to the shut-ins in your parish? It meets our three-fold test: diversion, consolation, and sanctification (Camillus 76 Jackson Street, Staten Island 4, New York, $1.00 a year).

A new book also has come to hand: "Your Stay in the Hospital," by Father Gareshé, S. J., (Vista Maria Press, New York City, $1.00) which contains some rather unusually interesting bits of advice and information for the patient as well as appropriate prayers.

Then, finally, Fr. Thomas Jones has recently provided a nicely illustrated pamphlet for the sick which paraphrases accounts of some of the healing miracles of Our Lord, an interesting angle, and contains brief but striking thoughts by way of fillers (Inspirational Help for the Sick, The Messenger Corporation, Auburn, Indiana).

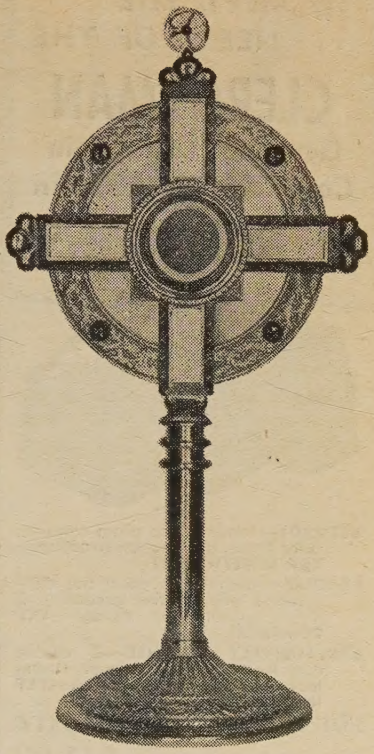
Lastly, we probably ought to recall an article which appeared in The Priest way back in March, 1945, by Msgr. Markham: "O Momentum Unde Pendet Aeternitas," which recounted the story of the

Ostensorium

NO. 222

Ostensorium with sterling silver luna, host size, 2¾", Height 24", Base 9", gold plated with contrasting silver plated center cross — 5 jewelled settings.

Price $225.00
Case extra .. 30.00



Expert replating, repairing and refinishing of Ecclesiastical Metal Ware. Let us maintain your present Sacred Vessels in perfect order.

Write for approximate estimates or send your work to us. If requested, we will give you prices before starting work and if not entirely satisfactory we will return same at our expense.

Manufacturing and Plating
30 YEARS OF SATISFIED SERVICE.

KOLEY PLATING CO.

2951 Harney Street, Omaha 2, Nebraska

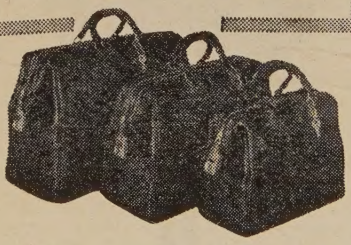
Diocesan approval to handle Consecrated Vessels.

TO MEET THE NEEDS OF THE

CLERGYMAN

Genuine Top Grain Cowhide, Black Grain

UTILITY BAGS



- **STURDY**—made of top grain cowhide, fully lined, lifetime construction—**YET LIGHTWEIGHT**
- **ROOMY**—designed to carry the clergyman's every travel accessory, 2 inner pockets for storage—**YET COMPACT**
- **EXPENSIVELY FINISHED**—2 double duty leather handles, zipper, strong lock and key, black grain—**YET INEXPENSIVELY PRICED . . . .**

YOU BUY DIRECT AND SAVE

15 x 11 x 7	$11.00
17 x 9½ x 12	$13.50
20 x 11½ x 12½	$19.00
11½ x 8¾ x 5	$9.00

(Smallest Size Not Illustrated)

Making A Trip?

Allied has a traveling bag or case to meet the clergyman's every need

Write for brochure today!

Mail orders shipped same day as received. Parcel Post prepaid. Send check or money order to: Dept. P-2.

ALLIED BRIEF CASE CO.

186 5th Avenue, New York 10, N. Y.
Entrance on 23rd St.

Satisfaction Guaranteed

Currente Calamo

Apostolate to Assist Dying Non-Catholics, and called to your attention a special prayer card designed to meet this urgent need by stirring up motives for perfect contrition. You can get further information by writing to St. Clare Convent, Hartwell, Cincinnati 15, Ohio.

Special Consecration

DOUGLAS WOODRUFF, editor of the London Catholic weekly, while on pilgrimage during the Holy Year visited the shrine of Saint Michael Archangel on Monte Sant'Angelo, near Foggia.

The c-in-c of the militant angels appeared on this mountain in 492 to the Bishop of Siporno to the astonishment of the Ordinary of the region. Still greater was his amazement when Saint Michael, in whose honor the altar of the shrine had been built, told him not to consecrate the altar, seeing that the ceremony had been done already by himself.

The Bishop could not, of course, argue with his supernal visitant about how strict the Church was about having altars consecrated. Nor could the chiefs in Rome argue with the Bishop when he reported the case to them. The sensus communis as well as the consensus bade all to take the word of the Archangel, to wit, that he had done all the consecrating that was necessary.

That altar has this distinction: it is the only one in Christendom that has been in use through 1500 years without having been consecrated according to the prescribed rites.

Begin the new Liturgical year with

WORSHIP

(formerly "Orate Fratres")

America's Pioneer Liturgical Review

- now begins its 26th year with an **autographed blessing from Pope Pius XII**
- has an international board of 16 active associate editors
- regularly contains articles by front-line theologians, liturgists, and Christian social thinkers from France, Germany, England, Ireland, Austria and Italy
- features a **TIMELY TRACT** each month by Rev. H. A. Reinhold
- goes to subscribers in 26 countries

WORSHIP
is written by and for priests, religious, and the apostolic informed laity.

WORSHIP
helps the individual and the family "to live with the Church" by giving clear and meaningful explanations of the Church's prayers and practices through her year of grace.

WORSHIP
holds first prize Gold Medal from the Catholic Press Association for being "the best Catholic Magazine of 1951" in the professional field.

TRIAL SUBSCRIBERS become PERMANENT READERS!

THE LITURGICAL PRESS, St. John's Abbey, Collegeville, Minn.

Please send **WORSHIP** for ☐ 1 year ($2.50; outside U.S.A. $3.00)
☐ 2 years ($4.25; outside U.S.A. $5.25)

Name .....

Address .....

City ..... Zone..... State.....

Pride of the Palm Beaches

Hotel PENNSYLVANIA

LUXURY RESORT HOTEL

Everything you can possibly want in the way of Florida fun and sport — PLUS quiet refinement for complete relaxation. Air-conditioned dining room.

EUROPEAN PLAN RATES
All rooms with bath.

Dec. 15 to Jan. 15 and Mar. 15 to April 15
Single from $8.00 — Double from $10.00

Jan. 15 to Mar. 15
Single from $10.00 — Double from $12.00

For reservations or FREE folder and detailed information write
Edward F. Nash, Mgr.
Hotel PENNSYLVANIA
West Palm Beach, Florida

Other Kloeppel Hotels in Florida

George Washington — Mayflower
Jefferson in Jacksonville
George Washington in West Palm Beach

Capital Outlook

by

Msgr. Thomas J. McCarthy

★ ★ ★ ★ ★

"MORAL DOUBLE-BOOKKEEPING," A PERTINENT SUGGESTION: Professor Peter Viereck, one of our most astute political and intellectual commentators, has suggested to The New Leader (October 15), that they run what he calls a column on "Moral Double-Bookkeeping." The SRL recently published a piece by Mr. Viereck in which he took to task the intellectual muddleheadedness of the so-called "left-wing" in American journalism (i.e. The Nation and the New Republic). In The New Leader article he defines Moral Double-Bookkeeping as "applying a less vigorous moral and democratic principle when judging Soviet failings, than when judging Western failings; or else falsely equating some admitted Western sin (e.g., the admittedly shameful horror of Jim Crow and one lynching per year) with the still vaster Soviet sins (e.g., world aggression, ten million slave laborers, and Soviet anti-semitism) for the purpose of canceling out and condoning the latter." Which upon analysis is just about what such left-wing publications as The Nation and the New Republic do.

In order to start the ball rolling in the crusade against "Moral Double-Bookkeeping" Mr. Viereck submits, as an example, excerpts from a report from India written

For a more persuasive sermon . . .

EFFECTIVE PREACHING

by

Thomas V. Liske

Indispensable is the word for this practical, lucid manual, whose four sections cover every aspect of the preacher's task. With its down-to-earth, often-humorous style, it is useful not only to priest buyers, but to everyone whose activities involve public speaking.

The Delivery of the Sermon —the difference between a sermon and classroom recitation — how to overcome "pulpit fright" — appropriate bodily gestures.

The Prepared Speaker — how to take notes, hunt for ideas, and rehearse the speech

The Voice — how to make it heard, distinct, pleasant, and well-timed — how to use a microphone and handle difficult sounds.

How to Write a Sermon— the beginning — the main stream — how to explain — how to convince — the conclusion.

$3.50 at your bookstore

MACMILLAN

60 Fifth Ave., New York 11

891

by Marguerite Higgins which appeared in The New York Herald Tribune for Sept. 25, 1951.

Reporting from New Delhi Miss Higgins wrote:

". . . In interviewing one of India's highest ranking Cabinet Ministers I found that the conversations led the familiar path to the subject of Negro lynching in America. Lynchings are invariably invoked when an Indian official wishes to illustrate America's 'reactionary tendencies.' In this particular talk I agreed that lynchings were a national disgrace but pointed out that race relations in America were being rapidly improved, with lynchings averaging about one a year. Then I asked the Cabinet Minister, if, since India felt so strongly about lynchings, it was disturbed about the mass executions of hundreds of thousands of persons in China.

"'Oh, we don't know anything about that,' the Indian Minister replied."

* * *

THE STRANGE CASE OF THE "RED DEAN": As the "Red Dean" of Canterbury Cathedral, writes Louis Baldwin (The Reporter, October 30), the Very Reverend Hewlett Johnson "has undoubtedly done more than any other clergyman outside Russia to make Soviet Communism seem both respectful and sweetly reasonable. He has remained out of the party, he says, because he is 'more useful to the cause' outside than he would be as a member."

What Chesterton once said of Bernard Shaw, reporter Baldwin writes, may also be true of Hew-

Franciscan Herald Press
1434 West 51st St., Chicago 9, Ill.

PASTORAL COMPANION
by Honoratus Bonzelet, O.F.M.

A practical book for the busy priest. Treats in concise form those subjects of Pastoral Theology and Canon Law which easily escape memory and cause perplexities in the sacred ministry. Latest decrees included as far as possible.
$2.75

PUSILLUM
by Athanasius Bierbaum, O.F.M.

A four volume set of brief meditations for the priest. Full of quotations from the Fathers and Holy Scripture. The volumes correspond to the four parts of the Breviary.
Soft cover. **$6.50** a set

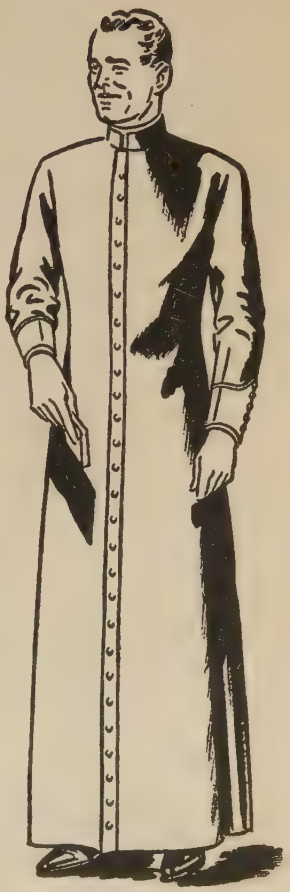
Combined gift price $8.75.

2 Big CASSOCK SPECIALS!

$49 and $55 Values

$22.50 Rayon Ripple Cord

for **$27.00** Rayon Tropical Weave



- Authentic all-purpose cassocks—not "utility."
- Ready to wear . . . designed for Priest and Seminarian.
- Hand-tailored features... three deep back pleats, black celanese lined body and sleeves.
- Made of color fast, wrinkle and moth resistant Ripple Cord Rayon at $22.50 or Rayon Tropical Weave at $27.00.
- Years of satisfying serviceability.

ORDER TODAY

. . . give chest, collar size and length.

Chest	Collar
36	14½
37	14¾
38	15
39	15¼
40	15½
41	15¾
42	16
43	16¼
44	16½
45	16¾
46	17

Send for a Free Copy of our Catalog listing over 6000 items

National CHURCH GOODS SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

TO RING CHURCH BELLS

So easy! So convenient! Verdin rings church bells by merely pushing a button. No amplifiers. No records. No horns. Only rich full tones direct from genuine bells. Used by more than 1600 churches. Present bells may be used or new bells furnished. Reasonable cost. Write for catalog.

THE I. T. VERDIN COMPANY
555 Dandridge St., Cinti. 10, Ohio

VERDIN
ELECTRIC BELL RINGERS
Originators of "Push-Button" ringing of Church Bells
TOWER CLOCKS ELECTRIFIED

lett Johnson, that is ". . . he has a big heart though not in the right place." Concluding his excellent biographical sketch Baldwin asks, "What does the future hold in store for the 'Red Dean' of Canterbury?" As long as Johnson chooses to believe "everything that the Communists tell him, except when they tell him that they don't believe in God, and that religion is the opium of the people, he is pretty sure to remain militant atheism's ambassador to the Almighty."

* * *

AN AMERICAN REFORMATION WEEK: The American Lutheran (September) called upon all Lutherans to observe a Reformation Week. Hitherto the practice had been to observe a Reformation Sunday. All Lutherans were urged to distribute a number of anti-Catholic pamphlets and to remember again "the hammer blows that rocked the world." Bishop Noll of Fort Wayne has already answered the Dallman pamphlet, now being circulated by the Lutherans, in 22 installments of **Our Sunday Visitor**. He refuted another Lutheran pamphlet entitled, "The Split Between Roman Catholicism and Christ." This answer appeared in **Our Sunday Visitor**, in two installments starting October 21.

* * *

SISTER HILDEGARDE: A former member of the Benedictine Community of Nuns at Calvados, France — a Sister Hildegarde — is currently travelling in the United States. Although under a Decree of Exclaustration, she continues to wear her habit. Sister Hildegarde is journeying alone sup-

Continued on page 944

A novel you'll read with delight — and remember

THE BRIGHTER VISION

by

Father John V. Ryan

The simple, down-to-earth story of a young priest's first up-hill years in a small town.

You'll be glad to know Father Michael — and his story is as American as apple-pie. You'll share his trials, tragedies and triumphs. You'll laugh with him as he copes with crotchety parishioners, thrill with him as his labors bear fruit.

For lively wit, honest sentiment, moving drama and deep inspiration you'll find no other novel more rewarding to read and to give this Christmas — than **The Brighter Vision.** **$2.75**

WHAT does it mean to be a priest? The answer to that question is of more interest today than ever before — among Catholics and non-Catholics alike.

In this important and revealing book twenty distinguished clerics, laymen and women tell what the priesthood means to them. Among the contributors are Emmanuel Cardinal Suhard, Bishop Fulton J. Sheen, Father Richard Ginder, Father Patrick Peyton, C.S.C., Clare Boothe Luce, Frank Leahy, Johnny Lujack . . . men and women who bring the general reader, as well as those who may be contemplating the priesthood as a vocation, a frank, vital and heartfelt message.

THE GREATEST CALLING

Edited by

Rawley Myers

$2.25

At your bookstore

McMULLEN BOOKS, INC.

22 Park Place • New York 7

MACK-MILLER
ecclesiastical candles

carry the imprint of quality and service

Skilled craftsmanship and trained representatives . . . supported by modern manufacturing methods, prime materials, and careful management . . . insure the delivery of quality and service at outstanding values.

Candles OF CHARACTER

MACK-MILLER CANDLE CO., INC., Syracuse 1, N. Y.
New York • Chicago • Boston • New Orleans • Los Angeles

The Priest

Vol. VII DECEMBER, 1951 No. 12

Editorial Comment

A Matter of Opinion

IT is a bit difficult to know what will eventually come out of President Truman's appointment of General Mark Clark to the newly created post of Ambassador to the Holy See.

It is difficult even to gauge current public sentiment on the matter. To talk to your Protestant barber or local Protestant merchants or your Protestant friends you get the impression that they are massively unconcerned—that is, unless they have been previously indoctrinated by their local minister.

Catholics, too, strike one as generally apathetic; a few fearful of repercussions, frightened understandably by the bull-bellows of the Blanshards and the Archers; others annoyed at all the to-do which in their eyes is doubly unnecessary, in that Truman need not have bothered and the Blanshard brethren simply exhibit their usual knavery, foolishness, or both.

There are also Catholics who are somewhat wryly amused by the whole episode, finding it intrinsically funny to be looked on as arch-enemies of liberty, equality, and fraternity, as minions of Rome, and double-dyed conspirators. Much more concerned over the family budget these days than over international intrigue, they view the charges as ridiculous.

Ridiculous they may be, but they are also loud and long. Whatever the eventual outcome of President Truman's proposed appointment, it will result at least in an immediate annoyance and nuisance. Blanshard has scheduled for November Fifth his initial anti-Catholic lecture in a series of twenty-five, which beginning in Baltimore will take him over most of the United States. That they will get good press coverage is a foregone conclusion, for Blanshard has established his theses to the satisfaction of far too many and is currently even the idol of a certain type of "liberal" who has already embraced the Blanshard brand of statism.

It is, incidentally, curious to note that the Protestant pro-Blanshard ministerial fringe seems either unaware of this basic animosity to the rights of religion or willing to ignore it in the interests of more narrowly sectarian aims.

While the original proposal on the part of the White House was announced with dignity and sufficient clarity and carried with it evidence of its eminent reasonableness, dignity, and rationality, these qualities were the first to fall victims of the ensuing attack.

The Case For The Appointment

The case for the appointment rests equally and naturally on the obvious advantage of a close liaison between the United States and the Vatican, an advantage, be it noted, which thirty-seven other nations have already recognized and signalized by similar appointments.

It was Pius XII himself who first proposed the principle which underlies it. When as the new Pope he gave his first pronouncement to the world the day after his election (March 3, 1939), his theme was, fittingly enough, world unity: "We invite all men," he said, "to have peace in their consciences, and to have peace between nations by the interchange of fraternal assistance, by friendly collaboration and cordial understanding, for the sake of the higher interests of the great human family."

The White House announcement seems to echo this thought. It cites the "useful service not only in the field of diplomacy but in the amelioration of human suffering," performed by the Taylor mission, and notes that "the President feels that the purposes of diplomacy and humanitarianism will be served by this appointment."

Unfortunately, both the original plea of Pope Pius, the previous success of the Taylor mission, and the alleged reasons for the Truman appointment have been fairly well lost sight of in the ensuing melee. Reluctantly, lest one impute bad faith, one expresses the mounting conviction that they have been deliberately ignored.

Further, the present writer, possibly as a member of a small minority on this issue, is beginning to regret the appointment itself, question its wisdom, and even doubt the sincerity of its proposal. That he cannot be sure he is the first to avow. What follows then is largely speculation and can be upset by contrary fact.

Wrote an American prelate recently, "While we Catholics are naturally gratified, we see in it [the appointment] little or no benefit to the Church. The benefit if any will be entirely to the Government. . ."

Said another, "The Church in the United States and elsewhere will not especially profit from diplomatic recognition."

We cite these sage observa-

tions not to imply that either prelate would agree with what follows, but because what we say serves as a kind of "glossa" on their remarks.

Our Misgivings In The Matter

Let it be added, too, that we are not discussing the abstract question whether or not the United States should have recognized the Holy See, but a concrete issue which now faces the American people proposed in very definite circumstances and in the given milieu in which we live: Should President Truman have proposed the appointment of an Ambassador Extraordinary and Plenipotentiary to the Holy See in 1951? This is what we question. Our misgivings arise from several sources.

It might perhaps be observed first of all that the late President Roosevelt never faced just this question. Possibly he was too shrewd a politician. In any case, he appointed not a representative of the United States but a personal envoy. The same pressure, which is now being brought to bear on President Truman, he thus neatly turned aside by this device. Yet, so far as one can judge the matter, he accomplished his original purpose.

Oscar Halecki, devoting a chapter to the relations between Pope Pius XII and President Roosevelt in his recent biography, "Eugenio Pacelli, Pope of Peace," concludes that on the whole they were eminently successful. President Truman on the contrary has seen fit to do it the hard way. One wonders why.

To judge by the comments expressed in the secular press political observers have not been able to answer the question. They do not even follow party lines in attempted solutions, but are rather at one in confessing their puzzlement. The circumstances surrounding the declaration elude their understanding.

Why Now?

They have asked from the first why did President Truman choose just this time to drop the proposed appointment like a bomb shell? The President must have known some of the immediate implications of his gesture, since he has been the object of adverse pressure from interested groups, increasingly since the resignation of Myron Taylor. He could not have been ignorant of the rising tide of feelings.

Then to make the nomination on the eve of the adjournment of Congress when it could not seriously be proposed to the Senate! At best it could become only an interim issue clouded by religious controversy, besmirched by name calling and threats of recriminations, reduced to the petty level of prejudice.

Speculation has, of course, been rife about President Truman's motives. It cannot be overlooked that 1952 is an election year and that President Truman

is preeminently a politician and the head of a very much interested party. There are consequently many observers who evaluate the move in terms of vote-getting techniques.

Beyond this they are sharply divided: some think it clumsy in view of the preponderant Protestant vote; others recognize it as a clever if desperate stroke, arguing that a pro-Catholic gesture (as they regard it) will be effective in the North, whereas the more bigoted South is lost in any case; still others look on it as a diversionary tactic to take the minds of Americans off the numerous, serious (and increasing?) scandals involving the administration. Yet at least one commentator sees in it a sign that Truman does not plan to run for office at all!

Or, as it has been suggested, did President Truman hope thereby to place the Republican Party in an awkward position? "Maybe," said Constantine Brown, "he is thinking of the embarrassment he will cause certain Republicans who run for Congress in 1952 when the Democratic nominees take a look at the way such Republicans voted on the issue of sending an envoy to the Vatican. As a vehicle of political mischief the issue has real potentialities and Truman is well aware of the fact."

Was It A Serious Proposal?

In all the welter of surmise one should not lose sight of another aspect of the question: Was President Truman serious in this suggestion? Did he expect his plan to succeed? Aliter: What *did* he want?—the appointment itself, or some of its by-products?

To date, the appointment looks like an impossibility. Political observers have enumerated several ways it can safely be passed by. It may die in committee in view of Senator Connally's opposition; it may be voted down on grounds of economy (the cost of maintaining an embassy and a large staff); it may be rejected because Clark is a military man not a diplomat; or in some other oblique way be got around, the real religious issue never coming to the fore.

To put the question otherwise —some have asked why President Truman did not utilize his power of making a recess appointment. As we write, it has been revealed that he has thus selected Philip Jessup as our Delegate to the UN, despite the contrary vote of a Senate subcommittee, the warnings of Senator Smith of New Jersey that Jessup lacks "the confidence of our people," the alarm of many of our citizens, the opposition of the Republicans, not to mention among them the name of Senator McCarthy who fattens on just this sort of thing. President Truman simply wanted Jessup. Does he really want an ambassador to the Vatican?

Well, we can let the speculation rest here. Primarily we are not interested in trying to answer these conflicting questions at all. What is significant is that they have been raised at all and that underlying them is the assumption that the nomination itself involves run-of-the-mill politics.

If we are inclined to question the wisdom of the appointment and the sincerity of its proposal it is on the basis that what might have been hailed as a noble and far-sighted act of a statesman, even on a level with that attitude of the Holy Father, stands in danger upon closer scrutiny of being revealed as a purely political move.

Cui bono? We Catholics have not asked for an ambassador. In an opportune letter to the Fort Wayne News-Sentinel and to The Journal Gazette, one of our veteran Catholic leaders makes this clear: "I have attended the annual meeting of the Catholic Bishops for twenty-six years," wrote Bishop Noll, "and can testify without any equivocation, that never once was the matter of an ambassador, or of a personal representative of the President to the Vatican, ever raised, let alone discussed."

Yet our Catholic American people suffer insults, our Protestant neighbors become possible prey to rabble-rousers and fomenters of dissension, and even our national policy is made to appear before the world as the chance resultant of the play of prejudice, self-interest, and party politics.

Cui bono?—G. J. G.

Old Irish Custom

The custom of giving presents at Christmas is said to have originated in the offering of the Wise Men of the East, when they came to Bethlehem that first Christmas with their gifts.

An old Irish custom, which prevailed in the districts of Glennamona up to about forty years ago, was for a party of boys to go up to the hills every night for about three weeks before Christmas. Then they would begin blowing on horns, and another party of lads, on a hill in the next townland, would blow back a response.

This in turn would be answered by the horn-blowers on a hill in some other townland, and would be again taken up elsewhere. And so the horn-blowing would go on every night until Christmas Eve. It was a custom of great antiquity, and its object was said to drive away the wolves from the Lamb of God.—A. Kane in The Cross.

Some Lessons of 'Humani Generis' (II)

John J. Galvin, S. S., S.T.D.

An important papal document

POPE Pius XII is keenly aware that conditions and needs have posed problems pressing for a solution in terms that the thoughtful Catholic can grasp and understand. But the intellectual confusion outside the fold of the Church has led some Catholic philosophers and theologians into the "danger of gradually departing from revealed truth and of drawing others along with them into error." Hence he gives in the Encyclical *Humani Generis* clear directives to guide all Catholic teachers.

Although they should strive with every force and effort to further the progress of the sciences they teach, they must be careful not to transgress the limits established by the Holy Father for the protection of the truth of Catholic faith and doctrine. Their scientific research will be most fruitful when done with necessary prudence and caution. Without becoming captives of modern trends and modern errors they will profit from accurate awareness of them.

"Now Catholic theologians and philosophers, whose grave duty it is to defend natural and supernatural truth and instill it in the hearts of men, cannot afford to ignore or neglect these more or less erroneous opinions. Rather they must come to understand these same theories well, both because diseases are not properly treated unless they are rightly diagnosed, and because sometimes even in those false theories a certain amount of truth is contained, and finally because these theories provoke more subtle discussion and evaluation of philosophical and theological truths."

But a careful distinction is underlined between *perfecting* and completely *reforming* methods. "If these [Catholic philosophers and theologians] only aimed at adapting ecclesiastical teaching and methods to modern conditions and requirements, through the introduction of some new explanations, there would scarcely be any reason for alarm." In fact, "everyone is aware that the terminology employed in the schools and even that used by the Teaching Authority of the Church itself is capable of being perfected and polished; and we know that the Church itself has not always used the same terms in the same

---

Father Galvin is professor of Dogmatic Theology at St. Mary's Seminary, Baltimore.

way." Again, writing now of the perennial philosophy, Pope Pius XII reminds us: "We may clothe our philosophy in a more convenient and richer dress, make it more vigorous with a more effective terminology, divest it of certain scholastic aids found less useful, prudently enrich it with the fruits of progress of the human mind. But never may we overthrow it, or contaminate it with false principles, or regard it as a great, but obsolete, relic."

The precise danger for many, however, is that the human intellect in gaining knowledge of the truths about God and about the relations between God and man "is hampered both by the activity of the senses and the imagination and by evil passions arising from original sin." Furthermore, the intellect can be so influenced by prejudice and lack of good dispositions that it becomes obscured and cannot see straight. Surely the Church as the guardian and teacher of God's Word would be remiss were she not to provide adequate protection from error and efficient guidance to truth. Hence *Humani Generis* vindicates the prime importance of the Magisterium, the Teaching Authority of the Church.

Church's Teaching Authority

When our Divine Savior established His Church He set as one of her duties the teaching of the way of salvation paved with the truths revealed by God. To her Sacred Teaching Authority was "entrusted by Christ Our Lord the whole deposit of faith — Sacred Scripture and divine Tradition — to be preserved, guarded and interpreted." This Living Magisterium, therefore, is "the proximate and universal criterion of truth" not only for the faithful but for all theologians as well. Deliberate neglect of and contempt for this authority by some have resulted from an ignorance or a rejection of what the Roman Pontiffs have taught concerning the nature and constitution of the Church. Yet the light and leadership of the Holy Spirit gives to the Magisterium a value far surpassing that of any purely human authority.

"For . . . God has given to His Church a living Teaching Authority to elucidate and explain what is contained in the deposit of faith only obscurely and implicitly. This deposit of faith our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church."

However great the contributions of theologians and philosophers and of the corporate faithful to the understanding and clarification of revealed doctrine, only the Living Magisterium, guided and protected by the mysterious action of the Holy Spirit, can definitely determine what before was indeterminate, clarify what before was obscure, make explicit what

before was implicit. The Apostolic Letter solemnly defining the doctrine of the Assumption of Our Lady clearly substantiates this fact. Neither logical analysis and synthesis alone, nor the so-called Christian Sense of the body of the faithful alone, suffices. These factors must at all times be subordinate to, guided and limited by, the Teaching Authority of the Church.

Importance of Pontifical Documents

Our Holy Father emphatically critizes those who minimize the importance of Encyclical Letters and other official documents. Some there are who defend the opinion that religious assent is demanded of Catholics only by infallible teachings. All non-infallible teaching is considered open to discussion and to acceptance or rejection. Henceforth this position is untenable. While "it is true that Popes generally leave theologians free in those matters which are disputed in various ways by men of very high authority is this field . . . history teaches that many matters that formerly were open to discussion, no longer admit of discussion."

What is advanced in an encyclical comes under the day-by-day teaching of the Church, "of which it is true to say 'He who heareth you, heareth me.' " In truth, much of "what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine." Here follows a principle of prime importance: "If the Supreme Pontiffs in their official documents *purposely* pass judgement on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians."

This obviously means that what the Pope teaches as certain must be accepted by all as certain, even though he is not teaching infallibly. It also seems to mean that what the Pope teaches as a safe opinion must be so accepted by all. In final analysis, the mind and the intention of the Pontiff are the decisive norm.

Humani Generis provides a number of examples where the Teaching Authority of the Church has set limits and norms.

Revelation and Notions

Revealed truths are expressed by concepts and notions which give an adequate and fruitful—albeit limited—understanding of the mysteries of our faith. Their very purpose is to convey knowledge. It is wrong to criticize these notions as only approximate and ever changeable, to be varied "in accordance with the different teachings and opinions that have arisen over the course of centuries." The framework that has been built up over long years by the Church under the guiding star of revealed truth is solidly founded. "No wonder

then that some of these notions have not only been used by the Oecumenical Councils, but even sanctioned by them, so that it is wrong to depart from them."

Although the terms expressing these concepts may be improved and perfected, the concepts and notions elaborated under the supervision of the Magisterium and with the light of the Holy Spirit must not be replaced. To do so would destroy the dogma itself. The sanctioning of a notion by the Church, however, does not mean the sanctioning of the particular philosophy in which that notion had its beginning or has its beginning or has its most precise meaning. Rather it is an authoritative approval of "that sound philosophy which has long been, as it were, a patrimony handed down by earlier Christian ages."

Sources of Revelation

The two fountains of divine revelation, the Sacred Scriptures and Tradition, contain treasures so varied and so rich that they will ever prove inexhaustible. Yet the study and interpretation of these sources must be directed by the divinely appointed master, the Teaching Authority of the Church. "But if the Church exercises this function of teaching, as she often has through the centuries, either in the ordinary or extraordinary way, it is clear how false is a procedure which would attempt to explain what is clear by means of what is obscure. Indeed the very opposite procedure must be used."

The authoritative teachings of the Church are the standard for guiding every study which seeks to show how a doctrine is contained in the inspired fonts of revelation "in that sense in which it has been defined by the Church." Pope Pius XII stresses four principles of guidance in the light of present-day errors:

1) inerrancy is not limited to moral and religious truths;

2) there is no hidden divine sense, alone infallible, which is to be distinguished from a human sense;

3) all interpretation must take account of the analogy of faith and the tradition of the Church;

4) a symbolical and spiritual exegesis is not to be substituted for the literal interpretation, for a spiritual or typical meaning can be known only by revelation.

He finally warns against "a certain too free interpretation of the historical books of the Old Testament" lest the popular narratives inserted into the Sacred Scriptures be put on a par with myths and other such things which are the product of an extravagant imagination. For the ancient sacred writers, with the help of divine inspiration, "were rendered immune from any error in selecting and evaluating those documents." Even

though their language may be simple and metaphorical and their descriptions popular, they "state the principal truths that are fundamental for our salvation."

History and Science

Certain trends outside the Christian fold in the fields of history and science have repudiated "all that is absolute, firm and immutable" and "audaciously support the monistic and pantheistic opinion that the world is in continual evolution." These are the pertinent teachings of *Humani Generis*.

1. That historicism which gives value only to the *events* of human life must be rejected, since it would eliminate every firm rule of conduct and valid norm of thought. Consequently, the freedom of man would be unrestricted; no rules, no overruling Providence, no determining environment or heritage. Such an outlook overthrows the foundation of all truth and absolute law on the level of philosophical speculations and especially on that of Christian dogmas.

2. There are questions "which, although they pertain to the positive sciences, are nevertheless more or less connected with the truths of the Christian faith." Concerning these the Magisterium has a right and duty to erect limits.

a. Evolution has not yet been fully proved even in the domain of natural sciences. As an hypothesis it must be used with caution and prudence. If it should father any conjectural opinions which "are directly or indirectly opposed to the doctrine revealed by God, then the demand that they be recognized can in no way be admitted."

b. Research and discussions, however, by those competent in the fields of human sciences and sacred theology, are encouraged where there is question of the opinion that the human body comes "from pre-existing and living matter." But "necessary seriousness, moderation and measure" are required, since such an origin of the human body is not completely certain nor proved by the facts up till now available. Furthermore, what is found in the source of divine revelation on this problem demands of Catholics caution and prudence and a readiness to submit to the judgment of the Church.

c. Similar freedom to embrace the opinions known under the name polygenism is not allowed the faithful. This "ism" has two forms. The first maintains that "after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all." The second holds that the word Adam "represents a certain number of first parents" rather than one. Startling as it may seem, some Catholic theologians and scientists have favorably received these opinions. But Pope Pius XII writes, "now it is in

no way apparent how such an opinion can be reconciled with what the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which through generation is passed on to all and is in everyone as his own."

The lesson is clear. Any hypothesis or conjectural opinion which cannot be reconciled with the teachings of the Magisterium and the facts of revelation may not be embraced by the children of the Church. Their faith must not be permitted to weaken because of dangerous opinions spread abroad by the positive sciences.

Philosophy

So much of modern thought has been developed from the premise that human reason is incapable of attaining objective truth of certainty, that even Catholics have been infected by this insidious virus. *Humani Generis,* threfore, contains this strong defense of man's highest faculty:

"It falls to reason to demonstrate with certainty the existence of God, personal and one; to prove beyond doubt from divine signs the very foundations of the Christian faith; to express properly the law which the Creator has imprinted in the hearts of men; and finally to attain to some notion, indeed a very fruitful notion of mysteries." Yet to do this soundly and safely, reason must be well trained by "that sane philosophy which has long been, as it were, a patrimony handed down by earlier Christian ages, and which moreover possess an authority of even higher order, since the Teaching Authority of the Church, in the light of divine revelation itself, has weighed its fundamental tenets, which have been elaborated and defined little by little by men of great genius."

There is, then, a Christian, a traditional, a perennial philosophy which preserves self-evident principles of the human mind and propositions which are the precious fruit of the wisdom of ages and are strengthened by divine revelations:

"Let no Christian, therefore, whether philosopher or theologian, embrace eagerly and lightly whatever novelty happens to be thought up from day to day, but rather let him weigh it with painstaking care and a balanced judgment, lest he lose or corrupt the truth he already has, with grave danger and damage to his faith."

Humani Generis stresses that there are philosophies incompatible with revealed truth and destructive of it. These are the "fictitious theories called immanentism, or idealism, or materialism, whether historic or dialectic, or even existentialism, whether atheistic or simply the

type that denies the validity of reason in the field of metaphysics."

Now the traditional philosophy with its clear exposition and solution of questions, its accurate definition of terms and its clear-cut distinction is not to be considered outmoded or ill-suited to the needs of our modern culture, for its fundamental tenets and principles are ever valid. But we may present our philosophy in a more attractive and striking dress, give it a more vigorous and more expressive terminology, remove from it certain scholastic aids found less useful, and prudently enrich it with precious pearls discovered through the progress of the human mind.

The Content of Philosophy

This philosophy defends 1) the reality of the world of senses, 2) the genuine validity of human knowledge, and 3) the proper distinction and exact relations between cognition and the act of will, with the consequent denial to the appetitive and affective faculties of any real power of understanding. Its basic principles are "the unshakable metaphysical principles of sufficient reason, causality and finality" and "those propositions which are supported by the wisdom of the ages and by divine revelations." On these points the Catholic philosopher is not free. But since this sane philosophy treats of much that neither directly nor indirectly touches faith or morals, the Church leaves such questions to the free discussion of the experts.

The grave concern of the Holy Father that reason be properly trained and guided by established truths is reflected in his insistence on the use of Thomistic philosophy in the instruction of seminarians: "The Church demands that future priests be instructed in philosophy according to the method, doctrine, and principles of the Angelic Doctor since, as we well know from the experience of centuries, the method of Aquinas is singularly preeminent both for teaching students and for bringing truth to light; his doctrine is in harmony with divine revelation and is most effective both for safeguarding the foundation of faith and for reaping, safely and usefully, the fruits of sound progress."

Fidelity to St. Thomas by clerical students is clearly required by the Magisterium. But this does not mean that Thomism is not open to development and living growth. In fact it must, Pope Pius XII insists, be brought up to date and adapted to modern problems. This would seem to imply that the various theses of St. Thomas are safe norms for philosophical thought but are not necessarily to be held and taught precisely as found in his writings.

The Teaching Authority of the Church

The final remark of *Humani*

Generis concerning philosophy should be taken to heart by all Christian philosophers in a spirit of intellectual humility and filial obedience:

"It would indeed be unncessary to deplore these aberrations from the truth, if all, even in the field of philosophy, directed their attention with the proper reverence to the Teaching Authority of the Church, which by divine institution has the mission not only to guard and interpret the deposit of divinely revealed truth, but also to keep watch over the philosophical sciences themselves, in order that Catholic dogmas may suffer no harm because of erroneous opinions."

Modern problems are real and seek an answer from the Church of Christ. But that solution must be a really Christian answer, however difficult and complex the problem, be it religious, philosophical, social, economic or political. For truth —and Christ said "I am the truth"—has a supreme value which should never be sacrificed. The Teaching Authority of the Church in *Humani Generis* urges the search for truth and sets the limits, lest there be any corruption or diminution of the faith and doctrine entrusted to it by the same Christ.

That Christmas Wish

It is Nodlag Shona Duit in Ireland, and Nadlag Llawen, Nerelef Laouen, Nollaig Chidheil, or Yn Ollick Cennal in Wales, the Scottish Highlands, Mann, Cornwall or Brittany, when they say "Happy Christmas" in the language of the Celt. In France they say Joyeux Noel, in Spain Felices Pascuas, in Italy Buon Natale, in Germany Froehliche Weihnachten, in China Tin Hao Hian, in Russia Vesyoloye Rojdyestov, in Portugal Feliz Natal, and in Poland Wesolych Swiat.

The Bohemians say Vesele Vanoce, the Crotians Sretan Bozic, the Czechs Vesele Vanoce, the Danish Glaedelig Jui, the Dutch Frolijke Kerstmis, the Egyptians Eid Said, the Greeks Chrystovjna, the Hungarians Boldog Karacsonyi Unnesckeet, the Norwegians Gledelig Jul, and the Roumanians Sarbatori Fericite. In Hawaiian it is Mele Kalikimaka, in Jananese Kinge Shinnen, in Romansch Bun Nadel, in Serbian Kristos Se Rodi, in Slovak Vesele Vianoce, in Swedish Glad Julen, and in Turkish Ichok Yilara.

Over all the world it is a greeting of happiness.—**Nenagh Guardian.**

$ign of the Cross

Mr. Bernard Frazier

A critique on the passing of the basket

THE young priest was reading announcements at Mass on Passion Sunday.

"Contributions are needed for flowers for the altar on Holy Thursday and Easter Sunday and may be given as you leave the church today. *Anybody who contributes twenty-five cents or more will be remembered in the Mass.*"

That price tag placed on "getting in on" the Mass struck me, an average Catholic, as rather horrifying. It's a symbol of concern with the things that are Caesar's which is a jarring note in many parishes today. It is possible to find without looking too hard an almost terrifying interest in pennies instead of people, in dollars instead of devotion. There are too many money-changers in the temple.

During this past Lent a New York parish had a "second collection" each Sunday, a "mortification offering" in order to take up the sums saved by refraining from chocolates, chewing gum, cigars, movies and other everyday delights. Giving the money for the things given up was stressed so much that it almost became clear we should not, under any circumstances, buy a bar of candy, but we might almost be able to buy salvation.

Towards the end of Lent, the pastor spoke on how generously parishioners had been supporting the "mortification collections." He mentioned in passing that attendance at daily Mass and evening devotions had been extraordinarily poor. The jingle of coins must have been a puny anthem rising to the throne of God.

Another case: The curate was speaking from the altar about Midnight Mass on Christmas. In a swelling burst of oratory he concluded that the "minimum door offering for Midnight Mass would be twenty-five cents." I am sure that if Christ were talking, there would have been no advance in prices.

There is a financial practice prevalent in many parishes which is, I believe, morally deplorable. This is the custom of printing the names of those who contribute to what is called the annual collection together with the amounts each one gives. The theory, of course, is that "Mrs. Riley will give more if she knows Mrs. O'Malley is going to see it in black and white." This may be a practical financial principle, but I can't help thinking that, among other things, it may cause sins of pride or envy and is more

---

The writer lives in the State of New York.

a kind of bludgeon than it is a matter of bookkeeping.

Publication Is Odious

Most Catholics realize they have a moral obligation to contribute to the support of their pastor. It is a commandment of the Church and a matter of confession. Whether a man obeys that commandment should not be a matter of publication, but for conscience. There is no more justification for printing these names in this way — and by implication pointing the sinful finger of non-support at those whose names don't appear — than there would be for printing a list of those who committed adultery during the last six months or didn't make their Easter duty. Matters of confession are private. The parish should not use the same reporting system as a fund-raising drive for a football stadium and should be at least as financially un-public as the Bureau of Internal Revenue.

I am sure that there are many practical reasons why money is needed, ranging from the high price of coal to the high cost of candles. Rectories, church buildings, convents, and schools have no magic exemption from the high cost of living. But it seems things might be a little better if there were more emphasis on Faith and less on finance, if there were more interest in following the Bible and less in balancing the books.

I am not saying that any priest neglects his ordained duties while making a pitch for money. (In the case of missionaries, an entirely different matter, a priest may be performing his God-given duty when he asks for money.) In parishes it is important to give the proper weighting. If undue prominence is consistently given to financial appeals from the pulpit, there is at least the chance that someone needing moral help from a priest will hesitate to ask for it. He may feel that help is only for those who respond financially and have their names on the right list. The fact that this is simply not so does not matter; if the person needing help *thinks* it is, he's just as badly off.

Consecrated Basket-Passing

As a person sitting in the pew each Sunday I don't like the idea of priests passing the basket once a month, either. In some long-forgotten time, I suppose there was a certain amount of compulsion exercised by the fact that a Roman Collar instead of a four-in-hand tie was proceeding from pew to pew. It's my minority opinion that such concern with commerce, even ecclesiastical commerce, should not be for priests. They have not been chosen by God to be basket-passers.

There may be no connection but it seems to me that parishes where money is talked about least appear to be those where generosity flourishes most. I'm

not just referring to places where there are no large debts outstanding, either.

If the criterion is to get results, let's remember that the advertising business tells us people respond more to underselling than they do to overselling. Giving money in church is in no sense the same as paying taxes or getting dunned for an overdue bill. It shouldn't be asked for in the same manner. The word to remember is offertory, implying something given freely out of love and gratitude, not dragged forth through fear and compulsion.

Why couldn't the priest who asked for contributions for Easter flowers have said that anyone who gave *anything* would be remembered in the Mass? Why did the announcement about Midnight Mass at Christmas refer to a *minimum* admission offering? (Minimums are for nightclubs.) Why can't the parish bulletin just say "we thank all those who have fulfilled their moral obligation of contributing to the support of their pastor" instead of listing names and amounts, embarrassing the poor and puffing up the wealthy?

I'm not against money. And I'm not against *asking* for money. It's the way it's asked for that sometimes causes me to lose my appetite. I don't like to see pennies get out of proportion. There are more important things to worry about in a parish than a ton of coal, a new paint job, a mortgage payment or a sack of potatoes.

I like the dignity of the priesthood to be maintained. When there is constant concern for money, Caesar becomes prominent where God should shine forth. Sure, money's necessary. But there are ways of asking for it and talking about it which are full of grace and not like beating people over the head.

Responsibility

It is quite certain that God demands a high degree of holiness of every priest. It is equally certain that He will give him all the graces and opportunities necessary for attaining a high degree of holiness, but He places upon him a strict obligation "to trade with his talents." In the hour of judgment He will exact a most rigorous account of every grace you received in your life and of the results which you should, and could, have achieved in your work as a priest. If you reflect seriously and often on this fact and on its consequences, and on the convictions and habits you will need for coming up to God's demands and expectations, you will be moved to renounce all mere drifting and trifling and you will, let us hope, with the grace of God, practice some necessary heroism.—**Fr. Walter, O.S.B.**

The Six-Pointed Star

That extra point does make a difference

Mr. David Goldstein, LL.D.

THE Christmas season is near, when Catholic hearts will once more be centered on the coming of our Infant Lord. Many of the faithful will kneel before cribs, prayerfully, admiringly centering their hearts and minds upon the Babe in the Manger, surrounded by His Blessed Mother Mary, St. Joseph, the shepherds, domesticated animals, etc. Later on the Magi will appear, who, guided by the Star in the East, traveled to the stable with their gifts to pay honor to the King of the Jews.

The star, invariably a five-pointed star, will shine in the cribs, to symbolize the fulfillment of the promised coming of the Messiah out of Jacob (Num. 27; 17).

The star, which should be a six-pointed star to have religious significance, represents the House of David, in which our Lord was born. The Jews call it the "Magen David," the "Shield of David." Some ancients held it to represent the signature of King David, as the three letters —Daled, Waw, Daled—by extension compose a double triangle.

The New Merriam Dictionary calls it Solomon's seal, and defines it as a "mystic symbol consisting of two interlaced triangles forming a star with six points, often one triangle dark and one light, symbolic of the union of soul and body."

The six-pointed star, made up of two triangles, is like Jacob's ladder, one triangle representing ascending prayer to heaven; the other triangle blessings coming down from the throne of God.

Many persons have speculated as to the character of the predicted star that appeared on Christmas morn in Bethlehem. Some say it was an angel clothed with a luminous body in the form of a star.

Symbols, such as the six-pointed star, are things that speak to us in language we cannot fully comprehend. The thought and vitalizing influence of them come like an illumination, especially while contemplating the Star and the Cross.

The star is a symbol of Judaism, whereas the cross is a symbol of Christianity. One represents the coming of the Messiah;

the other the price paid in atonement for the sins of the world by our Saviour Jesus Christ.

This six-pointed star, which is as invariably found on Jewish synagogues as the cross is found on Catholic churches, displaced the Menorah, the universal religious emblem of Judaism. The Menorah is a seven-armed candelabrum, the oil of which was kept continually burning in the Temple, just as a light is kept burning at the tabernacle while the Blessed Sacrament is therein.

The change from the Menorah to the six-pointed star befits the fact that Mosaic, sacerdotal, sacrificial, Old Testament Judaism has long been a thing of the historic past. It was displaced by the Messiah-instituted Catholic Christianity, with a more perfect priesthood and sacrifice. The Jews have been without a Temple, without a priesthood, "without sacrifice, without altar, without ephod, and without theraphim" (Osee 3) since the first century of the Christian era.

Hence there has been no occasion for lighting a Menorah, save during Chunucah, the Feast of Lights, when the descendants of God's chosen children commemorate the historic occasion when their forebears had a Temple altar, which the Maccabees bravely defended.

My hope is that the six-pointed star, intertwined with the cross, will some day be used in our churches as a symbolic appeal to the Jews to come into the Church of their Messiah, there to share in the inheritance of the faith which their highly honored forebears foretold would be given unto them if they understood, accepted and lived up to the things foretold. They—the star and cross—are a reminder that the arms of the Son of David whom the sins of the Sanhedrin and its misled followers had nailed to the tree, are now outstretched for His kith and kin.

An added reason has been given during our generation for using the double triangle with its six points for our Jewish-Christian Star. It is the use of the five-pointed star by the enemy of the Messiah. Article 143 of the Constitution of the U.S.S.R. declares that "above the emblem (the Sickle and Hammer) is the five-pointed star."

I have no authority to speak for others, but for myself I may say that the six-pointed star will continue to mean religion; and the five-pointed star Marxian irreligion.

During these days when the hearts and minds of the descendants of holy Israel are centered on a zionist secular state, it seems well to help present-day Jews symbolically by an endeavor through our cribs, often seen outside our churches, to rally for the spiritual Sion of the Son of David, whose star and cross signify hope and its realization.

Recollections of a Happy Life

Raymond Gobeil

Fishing for souls in Louisiana

IT is customary to say that the newly ordained priest leaves the seminary with the light of holy zeal and fervor in his eyes and a burning desire in his heart to convert the world, but this sounds like a second nocturn. The prosaic fact is, as established from personal experience and observation, that the young levite takes his leave of the seminary with the thought of "going out and teaching all nations" very much in the attic of his mind. His immediate concern is who is going to be his pastor.

Here the marvel of clerical perspicacity and cold logic begins to work. You first make the distinction between where a man ought to go and where he is actually going. All information pertaining to the subject, of course, has been thoroughly sifted and weighed; all rumors discounted and facts established. It would not be unholy to liken those who are interested in this important appointment to the kibitzers in a card game, who, because of their favorable position, can see the hands of more than one player. The course to follow is evident. Now it's the bishop's play. The letter of appointment, the allegorical card play, is mailed, delivered, and opened. What's this . . . impossible! He made the wrong appointment! Stuck with old Monsignor Flavius!

It may be that the customary two-week vacation is paramount in the mind of the young priest. After examinations, First Mass, and the round of activities connected with the *pre* and *post* of the seminarian now made priest, all of which makes our hero look like a survivor of the Bataan Death March, he cannot but welcome those few days of respite and still keep in the attic of his mind the commission to teach all nations.

I was luxuriating in the relative unknown wilderness of Cameron parish with the pastor after my ordination, when one day a visiting priest from Lake Charles found his way to the rectory. "You're Father Gobeil, I presume," he said to me much in the tone of Stanley to Livingston. "There's a letter for you from the Bishop's House at the presbytery in Lake Charles. It's been there over a week."

"My appointment!" I exclaimed, as if such a thing could not happen to me. I explained to Monsignor Isenburg, my first pastor, that there was nothing personal in my being late to report for duty.

The writer is pastor of St. Joseph Church, Patterson, Louisiana.

So it is with the young priest fired with holy zeal. We've got a lot of stoking to do to make the little spark of zeal burn brighter through the years.

"Hold That Line!"

Our work, for the greater part, is outlined for us as we begin our ministry. We start with organizations. The pastor always appoints the new assistant to an organization. Sometimes we have to form a new one that the pastor has been saving just for us. Our teaching consists in giving our Sunday sermon, instructing the public-school children in catechism, and making our sacerdotal authority felt in the convent by relieving a very capable nun of her class in religion. We commence carrying out the commission of Christ by "holding that line."

We further "hold that line" by making a number of reclamations to the Faith through our work at the hospital, at the bedside of the sick; and it may be that the census reveals a few invalid marriages which can be "fixed up." As the assistant is usually more popular than the pastor, more of this kind of work comes his way. We may remark how strange it is that at festivities, with a drink or two aboard, a man or a woman or a couple will steer a course straight for the Roman collar and empty a cargo of matrimonial troubles at his feet, making an open confession that outdoes any testimony given at a Holy Roller meeting.

A wonderful metamorphosis takes place with the assistant's being appointed pastor. The magic wand that is responsible for his transformation is the assumption of authority and responsibility. You are now to make the decisions and to be accountable for them in your little fief in the Kingdom of Heaven. In short, you are now responsible for the spiritual and the material things of the parish. And how material things of the parish divide our efforts! We become more like Martha and less like Mary.

Yet, when you answer the questionnaire which is mailed to you before a canonical visitation, you tremble at the magnitude of material details to be attended to by the pastor. "Does the tabernacle key have a tassel?" "How often do you wash the holy water stoops?" ("When dirty," one wag answered.)

The Change In Viewpoints

Almost suddenly, some views we held as assistants are changed. An assistant will spot misguided devotion in the burning of votive lights and note the soot that accumulates on the statue above. A pastor will observe which company sells them cheaper by the gross, and write a note in the Parish Bulletin about the significance of lighted votives.

A Sunday rain will annoy the

assistant because of a muddy football field for the team's afternoon game. A Sunday rain affects the pastor quite differently. He is rapidly, though glumly, making mental deduction from the seat and offertory collections.

Novena collections are viewed as introducing a mercenary motive in devotions, and door collections look too much like paying a price of admission to the Holy Sacrifice of the Mass. You will find assistants arguing these points. The pastor will agree to the theory, but he is so happy that his good people are observing the fifth commandment of the Church that he counts these means of raising money as instigations to virtue.

The pastor has such an accumulation of material details to attend to, all of which are important, that there is always the danger that the one thing necessary may be left unattended—teaching people the doctrine of Christ and bringing them into the fold.

True it is that in our part of the vineyard practically all of our work is to hold the line, due to the great number of baptized Catholics and the paucity of priests to care for them. We have to keep those in the fold well instructed and well attended to; we have to bring back the straylings. Nonetheless, those not in the fold are also committed to our care. Our zeal will not neglect these, because they have a right to hear the word of God from us, due to Christ's universal commission to His apostles.

I confess I do not feel too qualified to speak on this phase of the priestly office, for I can only point to an average of four converts a year. I remember the cases of this year. Two came to me because they intended to marry Catholics and thought it would be fine to be of the same religion. The Catholic Faith appealed to them anyway. The others, because they became interested in the Catholic religion some time ago and from my friendly contacts with them, they resolved that now is the time to make the "Big Step."

The Making Of Converts

I think back over my years in the Atchafalaya Missions; the many Protestants I talked to and preached possibly at; the time I said Mass with one Catholic in the congregation together with sixteen non-Catholics. After many years of this work, I came to one definite conclusion, to wit: "I wasn't so hot as a missionary." We like to think that it is the force of our arguments and personality that makes converts. Nothing of the kind. It is God's grace. I learned that the graphic way. I take two instances to prove the point:

There was a family living at Hog Island Pass. The father was a thin man who occasionally caught big catfish in the pass

and thereby made a living for his stout wife and five children, who, by the graduation of size, were a living testimony that birth control was not a vice with this couple. The census revealed that this family was not averse to hearing about the Catholic religion, even though at sundry times they had enrolled as Baptists, Church of Christ-ists and Evangelicalists. I accordingly moored my boat at the floating dock before their door every three weeks for a considerable length of time. Catholic doctrine was explained to them quite fully until the advent of a new preacher, a Seventh Day Adventist. Now the beauty and the reasonableness of the Faith that I had to offer them were laid aside to adopt the teaching that drinking coffee was the acme of wickedness, that tea was a veritable potion of Satan. The affair had its humorous side, though, for the fat mother was now all against motion pictures and dances. There was not a single motion picture house or dance hall in that whole vast wilderness in which she lived!

You Never Can Tell!

I met a wiry middle-aged woman in her camp-boat cooking squirrels. It was mid-day, and she was preparing a meal for her husband and herself. In the course of conversation, I learned that her husband was out running fish lines, that she had shot the squirrels herself that morning with a rifle, that they were married before a judge and that she was not of the same faith as her husband who was a Catholic. Somehow or another, I got the impression that it would be of no avail to try to interest her in the Catholic faith. About five months later she surprised me with the statement, "Father, I would like to be a Catholic." And this, just about the time the Hog Island Pass family had forsworn coffee and tea and dances and movies and the Catholic religion.

May Christ, Our Master, grant you and me the grace never to lose the priestly zeal for souls. We have all seen the priest who has lost interest in the souls under his care. Somehow, I feel that with that loss he has also lost his *raison d'etre* as a priest. He may say Mass for those who come, and confess the pious, and answer a sick call, but his soul is a darkened lamp, when it should be the light of the world; his spirit is a dead ember, when it should warm and console the hearts of men. He is a broken cistern from which come no life-giving waters, and a despair for those who thirst for the kingdom of heaven.

Pastor

"One employed by the wicked to prove to them by his example that virtue does not pay."—**Mencken.**

Priests' Workshops

Operations of the "Kenney Caravan"

Dennis J. Geaney, O.S.A.

FOR the past two years, a traveling priests' workshop on the lay apostolate has been barnstorming the country. It is sponsored by Archbishop Lucey of San Antonio, formerly Episcopal Chairman of the N.C.W.C. Department of Lay Organizations, and the local ordinaries of the ecclesiastical provinces the workshop visits. The caravan is making its way systematically around the country.

Thus far it has pitched its tent in Washington, San Antonio, St. Louis, Pinehurst, N.C., Iowa City, Ia., Omaha, New Orleans, Springfield, Ill., Indianapolis, Covington, Detroit, Hershey, Trenton, and Boston. The Washington, Detroit, and St. Louis meetings were national in scope and four days in duration.

Actually there is only one priest who does the traveling, Father Philip J. Kenney of N.C.W.C. First, Fr. Kenney visits each of the local ordinaries of the province where he plans to hold a workshop. Next, he contacts key priests in each diocese and explains to them the philosophy of the lay apostolate. With their understanding of what is to be accomplished and their help in arranging details, the show will be ready to go on when he appears again six weeks or two months later.

By no means, however, is it a one-man show. Quite the contrary. Fr. Kenney's sole role is to get a representative group of local priests together to discuss for two days the lay apostolate in their locale.

It is not two days of speech making and speech listening. Speech making is reduced to a minimum. Fr. Kenney confines himself to brief preliminary remarks and a much briefer summary. A lay representative of the National Council of Catholic Men explains the work of the sponsoring organization. There may be a guest speaker or two at the dinner. Emphasis, however, is placed on small group discussions.

The priests' workshop on the lay apostolate is established on these three premises. (1) The function of the Church is not merely to baptize individual souls, but the whole fabric of society. (2) In this design of Christianizing society the laity have a unique competence. For it is through the laity alone that the teaching Church can make its principles or influence felt in home, job, leisure-time activity, and political society. (3) We ordinarily think of lay organizations as sponsoring activities

---

Father Geaney teaches at St. Thomas High School, Rockford, Illinois.

in which lay people help priests do priests' work. This is necessary work. But the lay apostolate envisioned in this workshop is action, under the general direction of the Bishop, in which the priest helps the lay people do the lay people's work.

Outline Of The Workshop

The essential work of the workshop is done in three sessions. Each of these sessions begins with a short kick-off talk. The talk is designed only to stimulate discussion. The seventy or more priests at the workshop I attended broke up into seven groups. Since the lay apostolate is a matter of the layman's everyday life, the groups are divided according to the principal areas of his life, namely, home, job, leisure, and civic life. At the meal following the discussion a report of the findings of each group is read.

The first session of the workshop is designed to take an inventory of the layman's life in the particular region. We see how secularism affects the home, work, recreation, and civic life. We see the un-Christian practices and attitudes which prevail in society. We see how well or poorly the layman meets the challenge. We investigate facts not theories.

I was assigned to a group discussing the lay apostolate in terms of the layman's work life. In the group were the rector of a large diocesan seminary, three directors of diocesan social action institutes, a pastor, a C.Y.O. director, young and old assistant pastors. Although occupational life in general came within the scope of our discussion, the limitation of time forced us to focus our attention on factory and other industrial workers which form the predominant occupational group of the area.

The Dignity Of The Worker

Our findings proved that the ordinary worker has little concept of his dignity as a worker. He looks down upon work. He does not realize that man dignifies work. The very fact that a human being redeemed by God gives himself to toil makes work important. Thus the garbage collector has dignity. Since it is a service to mankind performed by a Christian, it is capable of being a work or a life of charity. Man by toil continues the work of creation which God left unfinished. Man is thus a co-Creator. Man becomes a co-Redeemer by uniting the sweat and irksomeness of work to the cross.

Because man has little concept of the dignity of work, he is inclined to give a poor performance. He is more easily exposed to industrial accidents. Although no one mentioned it in the discussion, I think it was fairly obvious that excessive drink and family problems often stem from lack of regard for man's high estate as a Christian worker.

We tried to trace the causes. Work is not regarded as a true vocation. Our pulpits and schools have failed to inculcate this truth. Parents do not want their children to become manual workers. They become manual workers just the same and there is frustration.

In the seminary the teaching on justice does not sufficiently deal with the question of social justice. Man's duty to society is almost ignored. For example, what man's duty is to join a trade union is not taught. Catholic social doctrine should be taught at grade, high school, and college levels according to the capacity of the recipient. It was noted that there was no education for the school leaver, that is, the young worker.

A report on family life, for example, revealed a need for premarital education. It was agreed that the present social order conspires against the family. Insufficient income limits the size of the family. The husband works the day shift, the wife works the night shift, and the children shift for themselves. Families with children are not wanted as tenants. The "Keeping Up With the Joneses" attitude makes young married couples put off having families.

Discussion Of Pertinent Questions

After lunch we went back for the second session of our priestly adult education. It was opened by another local priest who was not speaking as a professional speech maker. His talk posed questions. Are our lay organizations meeting the needs of the layman in our day? Do men attend them? What age groups belong? Are they run by priest or layman? Does the priest trust the layman?

We broke up again into our small groups. Our discussion group devoted to occupational life again had time only to tackle the problem of present organizations meeting the needs of the industrial worker.

Holy Name societies serve a purpose. Our problem was how to use them to the fullest in solving our problems. In one of the dioceses represented, the Holy Name Communion breakfast is used for teaching Catholic social doctrine. We looked for other ways within the structure outlined in the "Holy Name Manual" to bring these truths home.

We agreed that the St. Vincent De Paul Society and the Confraternity of Christian Doctrine, while eminently necessary in our parishes, and productive of immense benefit for the good of the Church, were not answering the workers' problems in the nine dioceses represented in our group. The Legion of Mary being primarily spiritual is not geared for a workers' apostolate.

In two dioceses, retreats for workers are being conducted

throughout the year. In three dioceses there are social action institutes which conduct labor schools and perform similar educational services with varying success. For the most part these were not reaching and solving the problems of the masses of young workers.

Our group, which combined the wisdom of experience and the vigor of youth, did not approach the problem as iconoclasts. We were not trying to destroy existing organizations, but rather to implement them if possible. As the discussion went on we were beginning to see that something new might be needed.

"A Sense Of Discovery"

The reports from other groups indicated that the laity had no sense of direction, no sense of mission. One report said we had to revolutionize our approach. A few must be chosen and formed to be the apostles of their groups. The workshop was obviously reaching a climax. There was a sense of discovery. New facets of parish life were seen. Problems were brought to light.

We came to the third session looking for answers. But the priests' workshop does not attempt to turn out solutions like an I.B.M. machine. What is offered by way of answer is a new approach. What is called the problem-approach was presented by a priest who found the answers to the problems of his parishioners by letting them talk. Solutions were found by trial and error and by regularly discussing these problems with other priests doing the same thing.

The new approach assumes that we priests want to reach all the people, especially all the men, in our parishes. If only half the men come to the meetings of the Men's Club, and no matter what we do, the other half fails to show, then let us find other means besides the meeting to reach these men. The fellows on the corner. The man who comes in for a Mass card. The dentist. The clerk in the store. We take them exactly as they are. We meet them on the basis of what we can do for them. What are their problems?

Let them talk. Let them see that we are really interested in them, in their families and jobs, and all of their lives. As the friendship grows, and they talk more and have more confidence in us, we are in a position to help them form correct judgments. We can unfold for them their role in the wonderful design of the Church. We can show them that they are important in this plan of changing society. They will understand after a while that changing society boils down to groups of people taking responsibility for their surroundings in home, job, leisure, and politics.

While the speaker explained the problem-approach in terms

of the young fellows hanging around the corner drug store and the young workers generally, it was only by way of example. Possibly workers' problems were overstressed because of the dynamic personality of a young worker who was present to discuss these problems with the priests. Future workshops could balance the effect by presenting a married couple and a professional man, along with a factory worker or farmer depending on the locality. In spite of this minor criticism of this particular session, discussion followed so quickly and freely that there was no time to break up into our small discussion groups. This approach seemed revolutionary.

"Renew All Things In Christ"

How can we evaluate the priests' workshops? The workshops rivet attention on recent papal teaching having to do with the lay apostolate as a matter of the layman's everyday life. "*Instaurare omnia in Christo*" and "the Reconstruction of the Social Order" have a very practical meaning and application in American community life through American parish life. Session I gets at the problems in our communities. Session III comes up with a perhaps difficult-to-grasp answer. In the instance of industrial workers, the restoration of the workers' dignity must be found by the worker himself working with the fellows with whom he normally associates. In ordinary circumstances this movement will grow only under the inspiration and guidance of the parish priest.

In evaluating the workshop, we must take a long-range view. No immediate results can be expected. To gear our priesthood to the problem-approach would mean for many of us almost a complete reorientation of our view of parish life. That cannot be achieved in two days. The workshop should be the beginning of regular priests' discussion groups in every city or region. As we expect lay people to solve problems together, so priests must pool their experiences and knowledge to help the layman solve his.

It may be that the future of the lay apostolate of the Church in America will take its direction from these workshops. At any rate Archbishop Lucey and N.C.C.M. are to be congratulated for their courage and foresight in putting and keeping the "Kenney Caravan" on the road.

If you fear that God is angry with you on account of your sins, and seeks to punish you, what can you do? Go and have recourse to Mary, the refuge of sinners. She cannot refuse to take up your case, because God has made her the defender of the unfortunate. —**St. Alphonsus.**

Bungling the Building

Architect Anonymous

Mistakes in constructing the church edifice

WHO'S to blame for the defects in our church buildings? Who made the main aisle too narrow for a funeral and the side aisles too narrow for a procession? Who spent money dotting the floors with sacred symbols to be trodden underfoot? Who cut the sanctuary down to the maximum of a "missa cantata"? Who crowded the confessionals between the rear doors to guarantee eternal congestion at services? Who put the holy water fonts where nobody can reach them? Who built the front steps where people are forever falling down? Etc., etc., etc.

The plans say: Rt. Rev. (or Rev.) Martin J. Blank, Pastor; Thos. Piper and Co., Architects.

Since the contractor merely carries out the specifications made by the architect and approved, presumably, by the pastor, he is guiltless. Either the pastor or the architect is to blame. And/or. Probably and.

There are standard specifications for school construction, calling for rooms of a certain size, corridors of minimum width, window space, ventilation, blackboard elevations and all other requisites. Few architects pay much attention to them. Few pastors know much about them. The sisters are generally not consulted.

But there is no such detailed formula for churches. The architect doesn't say Mass, march in the processions, conduct funerals, enforce order, hear confessions, comply with church regulations, conform to the laws of the liturgy. He can build fifty churches and keep right on making the same mistakes. Few of his victims are going to publicize the deficiencies of their own building. They know them, the assistants know them, their priest-friends know them. But it is definite bad taste to call attention to them and the architect will never hear about them, unless he has to take the blame for some evident error.

Some mistakes are certainly his: the estimated content of six to a pew which isn't too big for five and may refuse more than four of over-average avoirdupois; the spacing that makes it impossible for any but the skinniest of parishioners to kneel erect; the partitioning that leaves orderly approach to the rail all but, if not all, impossible. Even these can be corrected by an alert, experienced, or just sensible—and insistent—pastor.

How many architects know that it is forbidden to put sacred symbols in the flooring? How many know what kind of taber-

nacle is required? How many think of the danger of wrongly placed steps at the rail or in the sanctuary? Rather few, we guess. But many priests do. They have experience. The church is their field of activity, their home grounds. And it is their business to see that the architect complies with the requirements of liturgical correctness, as well as with those of common good sense.

Incidentally, compliance with the Church's laws about church construction can, and usually does, result in a considerable saving of cost. Proper altars, step arrangement, tabernacles, gradines, reredoses (or what plural have you?), sanctuary rails, confessionals, baptismal font, holy water fonts, side altars, are often much less expensive than the ornate but incorrect and impracticable concoctions of even the most highly respected purveyors of church furnishings.

Example: a correct sanctuary bell, simple or with several bells in chime on a handle, vs. the authoritatively forbidden gongs, tubes, xylophone, electric chime or other substitute; with a saving of anything up to $150.00, not counting the advantage of good taste and dignity.

It used to be the excuse of pastors of an earlier day that they lived in the age of brick and mortar and had no time for liturgical correctness. That was like saying that you were too hungry to bother about eating. If the laws of good church building are to be consulted and used only after the church is built, then the laws might as well be thrown out altogether. If we are to have well built churches, we've got to build them right at the start. Afterwards it's too late.

'Silent Night'

This is the one hundred and thirty-third anniversary of the composition of the world-famous Christmas hymn, "Silent Night, Holy Night."

The words were composed by Father Josef Mohr, Vicar of St. Nicholas' Church at Oberndorf, Salzburg, Austria, and the music was the work of his church organist, Franz Xaver Gruber.

The two worked hurriedly on Christmas Eve in 1818 in order to compose something simple which could be sung on Christmas, since an eleventh-hour failure of the organ had rendered a more elaborate musical programme impossible. The composition was sung in a concert in Leipzig some fifteen years later, and quickly spread throughout the world.—Irish News.

Code and Cult

P. J. Lydon, D.D.

St. Patrick's Seminary
Menlo Park, California

WHAT would you suggest as to the best ways of winning more converts in a parish today?

An experienced convert-maker says: "In most of our parishes there is little or no visible evidence that we yearn to receive converts." The Rev. Dr. John A. O'Brien of Notre Dame is a great authority on this matter, also Father John T. McGinn, C.S.P., and others whom you may know well. The late Father A. B. C. Dunne of Eau Claire, Wisconsin, made a thousand converts with the necessary aid of grace, of course, in the space of thirty years in one parish.

a) Good example of Christian living by our Catholic people is most vital. "Conduct is three-fourths of life," said some wise man. The Christian conduct of the Catholic in a mixed marriage is the opening wedge in many cases. But we lose many children of mixed marriages and sometimes also the Catholic parents (some say 66% of the children).

b) Prayer is always required. "More things are wrought by prayer than this world dreams of."

c) Announce often in the pulpit and otherwise that non-Catholics, especially in mixed marriages, are invited to study the Catholic Faith. Let the Catholic consort come along. Have at least two evenings a week. Don't say that these people must be Catholics at the end of the course. They will learn and will get rid of their prejudices and later some of them will be converted. Some invalid marriages will be an obstacle. Seventy percent of the non-Catholics became Catholics before, or after the marriage, in Father Dunne's experiences in convert-making. The instructions were in the school.

d) Some priests advertise in papers or bulletins and ask non-Catholics to study the Faith. "You are welcome." Some bulletins are permanently placed outside the rectory. Some are afraid to come into the parish house. One woman walked up and down eight times before ringing the bell. The Knights of Columbus have done splendid work in putting ads on Catholic principles in secular papers. This is "Catholic Action." Our people should be told that they are not only to practice their Faith, but to seek also to make others know and to follow its requirements. There are very many who are unhappy and confused on the meaning of life. The priest should be "kind—kind—kind." Be punctual and ready to answer questions. Have a question box (Conway, "Question Box," New

York; Rumble and Carty, "Radio Replies," St. Paul; "Catholic Encyclopedia," New York). *Personal* conferences should supplement class instructions. The laity should be our assistants in securing converts (Canon 711, sec. 2—Confraternity of Christian Doctrine). Take the name, residence and telephone number of each one.

Our Sunday sermons must *instruct* and *encourage*. A general talk on charity is not practical. Too many "short" Masses and too many novena collections are not conducive to real religious practice. I need not say that Newman Club lectures must be given by a trained priest. Unions? living wage? Communism? Age of Man? Evolution? Church and State, Syllabus of Pius IX, divorce and marriage? and so forth should be treated. Some need elementary instructions.

The religion courses in Catholic colleges must be more practical and be given by studious priests who are good teachers in so far as possible. The present movement in favor of the study of Scripture and Theology by Sisters is in the right direction. Religion must mean right living and enthusiasm. See "The Organization of Religious Instruction in Catholic Colleges for Women," Catholic University, 1951.

I want a book on figuring midnight by local mean and local true time. Can you name one?

Yes, "Midnight Calculator," by Fathers Patterson and O'Donnell (P. O. Box 9607, Philadelphia). I recommend this book very much. It sells for two dollars. On a particular day, when is it midnight by local mean time or local true time in Boston, New York, Chicago, Minneapolis, Denver, Cheyenne, Los Angeles, San Francisco, etc.? (Canon 33).

Is the confessor exempt from judicial inquiry in our state laws?

In twenty-nine states the confessor is exempt; the other nineteen do not extend the privilege. Up to 1937 the nineteen were: Alabama, Connecticut, Delaware, Florida, Georgia, Illinois, Maine, Maryland, Massachusetts, Mississippi, New Hampshire, New Jersey, North Carolina, South Carolina, Pennsylvania, Rhode Island, Tennessee, Texas and Virginia. These states follow the English Common Law under which some priests were punished for loyalty to conscience (Eccl. Review, August 1937, pp. 113-132). It is obvious, of course, that a confessor must refuse to answer. The word of a confessor even with the penitent's express permission is not taken in any ecclesiastical court (Can. 1757, sec. 3, n. 2). This is true in Canon Law even if the confessor merely wishes to confirm the truth of the person's statements, such as in a matrimonial trial.

I have the 1936 edition of

"Marriage Legislation" (Benzigers, New York). When is the latest revised edition to appear?

The publishers promise to print the revised edition towards the end of December, 1951.

Can you tell me the average percentage of mixed marriages celebrated before a priest in this country?

In 1946 the average percentage was 28.5% (some dioceses did not give the number); in 1947, 26.07%. In some dioceses with larger non-Catholic populations the percentage in 1947 was 30, 40, 50, and even 60% mixed. Solid instructions (five to ten classes) given with prudence and kindness do much to reduce defections and to prepare the way for conversion ("Moral Certainty"—Canon 1061, n. 8).

When doubtfully baptized non-Catholics are received into the Church, is integral confession strictly required?

Yes, in the U.S.A., England, and elsewhere, by Roman answers and the Councils of Baltimore. It is probably held that this obligation is only by ecclesiastical law. It is not certainly by divine law when the Protestant baptism was solidly doubtful, since confession would be of doubtful obligation (Theological Studies, Sept., 1951, pp. 342 ff).

The answer of the Holy Office in 1949 on non-Catholic baptisms is a *presumption* in favor of validity of baptisms when marriage is involved. It does not mean that all baptisms are surely valid in case of conversion. We must be morally certain when receiving non-Catholics into the Church. How do ministers baptize? The principle is clear on marriages.

The Christmas Goose

In Poland geese have to get especially fat at Christmastime. Many farms are so much off the beaten track that great numbers of the birds have to walk to market.

Before setting out they are marched through a pan of lukewarm tar and then through a heap of gravel. Having thus acquired their "shoes"—off they go! it is not uncommon to see three or four hundred in formation on their last "goose-step."

To compensate for the amount of weight they will lose on their journey, which may be a few hundred miles, the birds leave home in extra plump condition.

The nursery jingle, "Christmas is coming and the goose is getting fat," is peculiarly appropriate when applied to the favorite Polish table bird.—W. A. Clarke, **Weekly News.**

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

DECEMBER, 1951

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Detective
Apache Kid
Blackhawk
Black Magic
Crime and Punishment
Crime Can't Win
Crime Cases
Crime Detective
Crime Does Not Pay
Crime Exposed
Diary Loves
Fight
Fight Against Crime
Girl Comics
Guilty
Headline Comics
High School Romances
Journey Into Unknown
Love Adventures
Love at First Sight
Love Confessions
Love Memories
Lovers
Love Experiences
Love Problems
Love Romances
Love Tales
Man Comics
Mystic
Penalty
Police Comics
Private Eye
Real Clue
Real Love
Romantic Adventure
Romantic Confessions
Romantic Love
Spy
Strange Worlds
Suspense
Tales from the Crypt
Teen-age Romances
The Perfect Crime
Top Love Stories
True to Life Romances
True Secrets
Two Fisted Tales
Two Gun Western
Wanted
Witches Tales

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Aphrodite
As They Reveled
Bubu
Call Her Savage
Cry Tough
Dangerous Love
For a Night of Love
Gas-House McGinty
Geraldine Bradshaw
Home to Harlem
Hope of Heaven
Judie Greenway
Kept Woman
Line on Ginger
Madam Is Dead
Midsummer Passion
Musk, Hashish and Blood
Nigger Heaven
Ninth Avenue
Perversity
Possess Me Not
Song without Sermon
The Chastity of Gloria Boyd
The Woman Aroused
Untamed Darling

BANTAM PUBLICATIONS

An Affair of State
Angel's Camp
Anna Becker
A Room On The Route
Bright Feathers
Scottboro Boy
The Chinese Room
The Strange Woman
Thieves Market
What Makes Sammy Run

DELL PUBLICATIONS

Celeste, The Gold Coast Virgin
Crosstown
Diamond Lil
Gone to Earth
He Had Three Love Affairs
Leave Cancelled
To a God Unknown
The Sunnier Side
Untamed

GOLD MEDAL PUBLICATIONS

A Man of Parts
Bargain in Blood
Cassidy's Girl
Cocotte
Crokett's Woman
Curtain Never Falls
Gay Ghastley Holiday
Get Out of Town
Hell-Bent For Danger
Hill Girl
House of Flesh
I'll Find You
I, Mobster
Judge Me Not
Murder for the Bride
Satan Is A Woman
Shanghai Flame
State Department Murders
Stolen Woman
The Brass Cupcake
The Chinese Keyhole
The Killer
The Sure Thing
The Tormented
The Violent Ones
Thunderclap
Westport Landing
Women's Barracks

LION PUBLICATIONS

All Thy Conquests
Arena of Love
Dark Tunnell
How Sleeps the Beast
Slight Case of Scandal
Spring Riot
The Big Nights
Trouble Follows Me

POCKET BOOK PUBLICATIONS

Big as Life
Combat
Decameron
Did She Fall
Face of a Hero
Freud, His Dreams and Sex Theories
Kitty
Lord Johnnie
Nana
Rampart Street
Rain in the Doorway
Sexual Feeling in Married Men and Women
Skin and Bones
Tales of the South Pacific
The Bishop s Jaegers
The Glorious Pool
The Great Short Stories of De Maupassant

The Hepburn
The French Quarter
The Night Life of the Gods
The Man with the Golden Arm
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout
Without Magnolias

POPULAR LIBRARY PUBLICATIONS

Adios O'Shaughnessy
Awake to Darkness
Her Life to Live
It's A Free Country
Season For Passion
Soldier's Daughters Never Cry
The Magnificent Courtesan
The Spring of Love
The Wolf That Fed Us

PYRAMID PUBLICATIONS

Madeline
Roadside Night
Sinful Cities
The Divided Path
The Shame of Mary Quinn

RED CIRCLE PUBLICATIONS

Affair
Art Colony
Blondes Are Skin Deep
Cage Me a Peacock
Glass Lady
Joy Street
The Savage

SIGNET PUBLICATIONS

Appointment With Fear
A Swell-Looking Gal
A Woman in the House
Bernard Carr
Country Place
Devil in the Flesh
Ellen Rogers
Forever Amber
God's Little Acre
House in the Upland
I. O. U. Murder
I Should Have Stayed in Bed
I, The Jury
Journeyman
Judgment Day
Kitty Foyle
Knock on Any Door
Lady Chatterly's Love
Lily Crackell
Limbo Tower
Meg
Memory and Desire
Mildred Pierce
Nature Son
Night Unto Night
One Lonely Night
Prettiest Girl In Town
Pylon
Sanctuary
Serenade
Shriek With Pleasure
Star Money
Stone Cold Blond
Tale of Poor Loves
The Daughter
The Future Mr. Dolan
The Golden Sleep
There's No Home
The Runaways
The Sheltering Sky
The Short Cut
The Sling and the Arrow
The Triumph of Willie Pond
The Tyranny of Sex
The Woman of Rome
The Young Lions
This Very Earth
Tiger In The Garden
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

DIGEST TYPE NOVELS AND BOOKS

Artist Model
Sexual Behavior of Unmarried Women
Street Girl
Thrill Me Suzy

MAGAZINES

Actual Romances
Amateur Screen and Photography
Amazing Detective
Army Fun
Army Laughs
Art Photography
Art and Camera
Authentic Detective
Beauties
Beautiful Girls
Beauty Parade
Best True Fact Detective
Big Time
Broadway Laughs
Buddies
Candid Photography
Cartoon Humor
Charley Jones Laugh Book
Cheers
Color
Comedy
Complete Detective
Crime Detective
Crime Exposed
Daring Detective
Detective Book Magazine
Detective World
District Attorney Detective
Dolls and Gags
Ebony (September Issue)
Eye
Eyefull
Fact Detective
Famous Police Cases
Fantastic Adventures
Figure Photography Annual
Film Humor
Flirt
Focus
Frolic
Front Page Detective
Fun Parade
Gala
Glamorous Models
Good Photography
Headquarters Detective
Hit
I Confess
Joker
Jubilee
Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary
Male
Man To Man
Modern Man
Movie Spotlight
Mr.
My Romance
My Confessions
National Detective Cases
Nifty
Night and Day
Our World
Pace
Pack of Fun
Paris Life
Personal Romances
Photo Arts
Photography Workshop
Picture Follies
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Police Detective
Real Detective Cases
Real Story
Real Western
Salon Photography
Secrets
Sensational Detective Cases
Sexology
See
Show Girls
Sir
Smash Detective Cases
Special Detective
Sports Action
Sports Fiction
Stag
Sunbathing
Sunshine & Health
Tan
Ten True Crimes
The Girl Friend and the Boy Friend

Timely Detectives
Titter
True Cases of Women in Crime
True Crimes Detective
True Crime Cases
True Life Detective Cases
True Police Cases
21-The Magazine For Young Men
Uncensored Detective
Underworld Detective
Wink
Wit and Humor
Whisper
Your Psychology

List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill. Edited by the national office of the N.O.D.L.

Obstacles to Perfection

John J. Jepson, S.S. *An examen*

I.

LET us adore the unflinching courage of Jesus as He "steadfastly set His face to go to Jerusalem." He was going to His death. He was facing the torment of His passion. "I have a fire to cast upon the earth," He had said, "and what will I but that it be kindled?" When Peter had interposed objection to this consummation Christ had rejoined "Get behind Me, Satan, for thou dost not mind the things of God but those of men."

Let us humbly crave a share in this splendid fortitude, that we may sweep aside the obstacles in our path to perfection.

II.

What holds us back? Is it that we do not care enough? If this is the case, is it not tantamount to saying that our appreciation of the things of faith is defective? If spiritual values stood high in our esteem, higher than anything else, would we not deem it folly not to go after those valued things? When we think of after-death existence and reflect that that state is eternal, how can we justify our meagre care for the soul and our spirit-life? If we do not "seek first the kingdom of God," is that not proof that we do not hold it first in esteem? Why do we form resolutions yet take no measures to keep them? Are we so unconcerned about our future that we deem it negligible? Does the condemnation of the unprofitable servant not strike home? Are the helps offered by the sacraments optional aids but in no wise imperative? Does it turn out that our adjustment to them is merely mechanical?

Is lack of encouragement the obstacle to our advance in virtue? You don't find incentive in those about you? This deserves examination. You mean that you are as good as you think they expect you to be? They do not show in themselves the excellence you would like to attain, and that keeps you back? You mean that if you tried to be perfect, your companions would

consider you a sham, a Puritan, a Pharisee? They would jolly you, and you couldn't take it? In other words, you would rather not be honest with yourself than be regarded as eccentric? Christ never said anything did he, about the person who is ashamed of Him? Is that you? As long as the crowd does it, you will go along with them—is that it? As far as they venture you will dare, but not a step farther. "O ye of little faith."

Maybe you have a layman's point of view regarding sanctity? Or is it a worldly estimate you put on your priesthood? Is your standard low? Does it mean much to you to say "the priest is another Christ?" Do you apply it to yourself? Is it a perfunctory regard for the priesthood that holds you back from greater progress in virtue? Do you give much reflection to the demands and implications of the apostolate? to the real work of the priest with souls? Have you been content to look at the externals? Have you prayerfully studied the life and character of Christ? If He had put your spirit into his work, would He have accomplished what He did? Do you think to further His work the way you are going now? Do you ever hear Christ say to you "If thou didst but know the gift of God"?

III.

We start to Thee, O Lord, with the confidence of Peter and, like him, we find the *horror difficulties* sapping our courage and staying our course. We sink so low because we do not believe there are arms which can lift us up. Draw us close to Thee and sustain us. Make us prove that we can do all things in Him who strengthens us.

Snow Tradition

A green Christmas may be humanly desirable. Yet there are few among us not secretly gratified to discover the earth beneath a mantle of snow on Christmas morning.

It is, of course, to the credit of the artists who first depicted the scene of the Nativity that the poverty of Bethlehem, and the coldness with which mankind received the Infant Redeemer, should have been represented through the metaphor of the snow. Nevertheless, it is probable that neither frost nor snow characterized the weather conditions of the first Christmas Day.

Snow, as a matter of fact, rarely falls in Bethlehem, and even during the course of nineteen centuries the climate of the Holy Land has not been appreciably different. Certainly, there is nothing in the Gospels, or other recorded accounts, to encourage the belief that snow fell around the Stable in which Christ was born.—Limerick Leader.

Sermon Suggestions

December-January

✠ *J. F. Noll, D.D.*

Third Sunday Of Advent

December 16, 1951

Humility, The Foundation Virtue

THE gospel of this Sunday deals with St. John the Baptist, the cousin of Our Lord, who was also the one chosen to prepare the way for the reception of Christ by the Jews at the beginning of His public life. John the Baptist, as you are aware, was sanctified in his mother's womb on the occasion of Mary's visit to her cousin, St. Elizabeth. By being sanctified Holy Scripture means that Original Sin was removed from his soul before his birth.

There is this difference between the birth of Mary and the birth of John the baptist. Mary's soul was never tainted with Original Sin. The merits of Christ were applied to it by anticipation. Back in eternity, God intended that Mary should become the earthly mother of His eternal Son, and hence created her soul immaculate. John was not conceived immaculate as Mary was. But at the time of his birth, his soul was also full of grace, as souls since have become only at the time of Baptism.

Some Thoughts To Develop:

John had had quite a number of followers and was preaching to them in the desert on the subject of "penance and repentance." He himself set the example for his disciples. His fare was locusts and wild honey.

A few of his followers became Christ's first apostles, but the majority did not heed his message. He had the reputation of being a prophet and there were those who were of the opinion that he was the Messias himself; that if he were not he must be Elias returned to earth. If not that, then another great prophet like Elias.

Hence when the Jewish priests and Levites called on John to ask him who he was, John told them first who he was not. Then he said of himself, "I am the voice of one crying in the wilderness." He urged his callers to begin "to make straight the way of the Lord."

They were interested in knowing who he was but not in his message. Are not most Catholics like that?

But he revealed to them what his mission was, namely, to be a precursor of Christ, the Messias. He also told them that this Messias was even now among them; that Christ was so much greater than he that he, John, was not even worthy to loose the latchet of Christ's shoes. Humility is the foundation virtue, but the Pharisees had none of it.

Conclusion: John's words are

held up to us in this season because we, too, are preparing for the coming of Christ, or rather for the anniversary of his coming. To make ourselves half-worthy of His blessing, we must also repent and do penance. We must exhibit the lowliness of John, because even if we are saints, we would be infinitely beneath the divine Savior Who had humbled Himself unto death, even unto the death of the cross.

Fourth Sunday Of Advent

December 23, 1951

The 'Other Christs'

WEDNESDAY, Friday and Saturday between the third and fourth Sundays of Advent are Ember Days. It is usually during Ember Week that candidates for the priesthood are ordained.

Hence, the words of St. Paul, reminding people of the dignity of the priestly office, are most appropriate. He urges the clergy to fill their office with fidelity and to cultivate sanctity. He reminds the people that they must respect the clergy "as ministers of Christ and the dispensers of the mysteries of God."

Some Thoughts To Develop:

You must see in the priest not his human character, but the divine office, and therefore, the dignity conferred on him. Christ Himself regarded His priests as "other Christs." That is why He said to the Apostles, His first priests, "He who despises you despises Me."

The priest must be considered in his representative capacity, as an ambassador of Christ through whom God works; as another Christ who, at the altar, represents Him in renewing the sacrifice of Calvary every day. Think of him remembering you and your deceased relatives at every Mass he offers.

St. Paul also teaches a lesson in his Epistles which answers the many who, in our day, claim that they are "already saved." You have had people ask you if you are saved. They maintain that one who accepts Christ as his personal Savior is saved, even now.

Christ Himself calls St. Paul His "vessel of election." Yet St. Paul makes it clear that as long as we live in this world, we can, by misuse of free will, fall into sin and lose our soul.

St. Paul was judged differently by different people and said to the Corinthians: "To me it is a very small thing to be judged by you . . . But neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified? But he that judges me is the Lord."

You will note that Paul says, that, despite the fact that he was not conscious to himself of any sin, he did not feel that he was justified or even then saved.

Conclusion: Accepting Christ as our personal Savior does not destroy free will in us. Even the best Christian can violate a law of God, no matter how closely he may be consecrated to God. When he does so, he sins. There was a time when a young man asked Christ quite plainly the question, "What must

I do to attain everlasting life?" The forthright answer by Christ was "If thou would enter into life, keep the Commandments." Hence, no one who violates the Commandments of God seriously and dies without repenting and without receiving absolution, will be saved.

Sunday After Christmas

December 30, 1951

Live 'Soberly, Justly, Godly'

ON this last Sunday of the year the Church brings the Christmas message to your attention once more because we are still within the octave of that great feast.

In the Epistle we are reminded that we should live "soberly and justly and godly in this world."

Most European people cannot go to excess in eating, drinking or amusements because they have not the money with which to do it.

But over here Catholics particularly entertain almost too liberal views on the subject of drink. Because they have heard the theory of prohibition denounced, they seem to think that the use of alcohol should not be condemned even when teen-agers, as is now happening, use it.

One of the things to be most deplored in our day is the furnishing of drinks by parents to their teenage children. The teen-agers, on the other hand, act as though the use of alcohol is something to be desired.

There is a Catholic Total Abstinence Union in the United States which counts hundreds of thousands of members. While the Church does not maintain that people must join it, it certainly is glad when a large proportion of the faithful do so.

The Church never defends common use of alcohol. She only maintains that the thing itself is not an evil; that it is an evil only when it is abused. She certainly does urge those who like it pretty well to abstain from it altogether lest they grow to like it too much.

Injustice is also a trait of our age, as is also one of its corellaries, dishonesty.

Some Thoughts To Develop:

"Godly living" recommended by St. Paul, is characteristic only of a very small minority. Yet the end for which we were created will not be obtained unless our lives are godly. The same St. Paul tells us that God's chief interest is our "sanctification." That cannot be attained except by godly living.

At the end of the year it is well to follow the example of Isaiah (38: 15), "I have recalled to Thee, Lord, all my years in the bitterness of my soul." Who could predict whether you or I will have an opportunity to do this at the end of another year? We should, by earnest repentance and the firmest kind of resolution of amendment, decide that the failings which have characterized our lives as somewhat habitual, will be completely uprooted and overcome; and that, in the place of sin, we shall try to have a record for virtue.

Let us turn all of our work and

recreation into a prayer. Let us begin to set very good example to the members of our family. Let us accept the Church as our guide because she has the mind of Christ. Let us resolve never to be content merely to have avoided wrong, but that we shall aim daily "to store up for ourselves treasures in Heaven."

Something for which we should be eternally grateful is that spiritual riches once possessed by us can be recovered, while temporal riches cannot.

Christ denounced the unjust steward but He at least commended Him for following the profit motive, which is the motive we should have in the spiritual life. Just as everyone tries to build up a fortune down here and longs for such security as will make his old age comfortable, so we should be more concerned about storing up treasures in Heaven and making our everlasting existence comfortable and happy.

Parents must always remember that they have duties to their children and that their chief concern should be that, like the boy Jesus, they will grow in wisdom and grace as they grow in age.

They should realize that at the beginning of adolescence, which practically means at the beginning of high-school age, their boys and girls both need more protection and guidance than they need during their earlier years. That is the time that parents should hearken to the Church, which wants children to preserve their innocence, to carry it through the teen-age years unto the time of marriage. To have lived close to God and to have persevered in His grace will bring a big blessing to their marriage.

Conclusion: Those who thoughtlessly ask how we can expect so much more of Catholic children than of others, have the answer in the fact that Catholic children are better instructed; that they know the laws of God and how binding they are; that they have the benefit of the Sacraments which non-Catholics have not. To them grace is not merely a word or a name, but it is the most precious thing outside of Heaven. It is nothing less than the life of God in the soul. Therefore, the child himself (herself) should really need no stimulation from either teacher or parents to go on from the time of puberty until the time of marriage living the risen life, the supernatural life, a source of far greater joy than all the other things combined in which the average youth indulges.

Feast Of Epiphany

January 6, 1952

How To Be Happy Under Affliction

THERE are many people in every parish who are not only ill, but suffer a great deal whether it be in their homes or in the hospitals. They should not let the potential merit of that suffering be lost. They should offer it up every day and every hour of the day as a prayer to God for a cure, if God would have it so, or for special graces and blessings for themselves and their families, which would otherwise not come to them. They should also offer up some of their sufferings

for the conversion of certain friends or for the return to the Church of certain fallen-aways.

It is easy to get down on your knees and say a prayer for yourself or some one else and, therefore, it is not quite so meritorious before God as is that prayer which represents resignation in suffering, and which is offered to God for some special spiritual favor.

Some Thoughts To Develop:

We fear that, because people do not think of this, much suffering is wasted as far as its supernatural effects are concerned. The sufferers are deprived of that interior comfort and peace which result from suffering with Christ and from offering one's sufferings to Him as a prayer and act of love, just as He offered the sufferings of His entire life and particularly of His passion for us, purely out of love.

There would be no doubt of mercy killings, no despondency in affliction, if people understood God's purpose in sending suffering. They could really be happy in their afflictions if they knew that they came from God out of pure love, because of them they might not only escape purgatory, but enrich their soul with grace after grace, by which they would merit a much higher place in Heaven, to be held throughout eternity, than they would otherwise earn.

People in difficulties would also be helped if they asked their sick friends to offer some of their sufferings for them that they might be able to resolve these difficulties.

In our own country there are millions who have never prayed, who, when in trouble or sickness, ask friends if they will not pray for them. Such persons among your acquaintance should be told that now is the time for them to begin to pray themselves.

The best prayer they could offer to God would be resignation in their troubles as an indication of their trust in Him. They should be told that they would obtain a great deal of relief and certainly greater peace of mind, if they offered their sufferings to God and asked Him, in return, to give them light to know His will, and the courage to fulfill it.

The religious-minded do not themselves realize how pitiful is the condition of the many millions of our countrymen who have never had any converse with God, to whom He is a Being far away, Who cannot be good if He afflicts His children here on earth. It does not occur to them that they have been throughout their lives, afflicting God by ignoring Him on Whom they are completely dependent, by never having even a speaking acquaintance with Him through prayer.

They should be told that God is infinitely good and loving and merciful, that He did not create them for this world, but for bliss eternal in another never-ending world. We are here on earth to earn that eternal happiness because it is not a gift but a reward for service. Therefore, pain and suffering are intended to bring us to our senses rather than to punish us; it is a grace and not an affliction.

Conclusion: The laity have so much greater opportunities to engage in this sort of an apostolate than a priest has. They live next door or work with, or socially mingle with non-Catholics as friends.

The entire country would be

covered if every Catholic tried to be a help and even a comfort to the sick and afflicted of their acquaintance; especially if they revealed to their sick friend, reared without religion, how much happiness they miss by not knowing God and living close to Him.

First Sunday After Epiphany

January 13, 1952

Church Unity Octave

SOME years ago Rev. Paul Francis, who had founded an Anglican Franciscan Order, began the publication of a monthly magazine whose motto was "that all may be one," the chief purpose of which was to bring to the Catholic faith corporately all members of the several branches of the Episcopalian religion. Later on he and his Community embraced the Catholic faith as a body.

Rev. Paul Francis was also the founder of an Anglican Religious Community of Nuns, who followed the clergy and Brothers of the Community into the Catholic Church.

He was instrumental in converting a great many Episcopalian clergymen most of whom went to him after relinquishing their pastorates to make their submission to the Church through him.

He is also the author of the "Church Unity Octave" which starting in the United States, has spread throughout the world, and received a very warm endorsement from the Pope. Fittingly this Octave begins on the feast of St. Peter's Chair on the 18th of January and ends on the feast of the Conversion of St. Paul on January 25.

There is in St. Peter's Church, Rome, a very large chapel dedicated to St. Peter's Chair, which represents the divine authority committed to St. Peter by Christ to rule and govern His Church as the "one shepherd over the one flock," which Christ intended His Church throughout the world to be.

Some Thoughts To Develop

St. Paul was the first important convert among the Jews, whose mission, according to Christ's own decision, was to bring the faith to the Gentile or non-Jewish world. He is the logical one to whom to appeal for the return to the Church of many who are led out of it by self-constituted "reformers" and the one who should be most interested in the conversion of Jews and of those who have never embraced Christianity.

We hardly need to tell you that there is no supreme religious authority outside the Catholic Church. Protestants claim that the Bible is their authority, but they have no way of proving that that book is inspired, much less genuine, except on the authority of the Catholic Church. They may read it sedulously, but claiming the right of "private judgment," they read their own wishes into it.

The consequence of that theory is the 400 or more separate Protestant sects in our own country, and probably 1,000 of them throughout the world, all claiming the Bible as their authority, yet

all contradicting one another on many points.

Only prejudice against the Catholic authoritative way could lead any rational being to subscribe to the private judgment theory. If that theory were correct, there would be absolutely no sense in people following any particular Church because its clergy would have no right to impose their own "private judgment" on the people who enjoy an equal right of "private judgment" for themselves.

Mrs. Clare Boothe Luce has said that the infallible authority of the Catholic Church was the only thing which had any appeal to her. She was not willing to risk her salvation on a "perhaps," on the opinions of any clergyman. She wanted to have her mind "free" from error by "knowing the truth." It was Christ Who said that "you shall know the truth and the truth shall make you free."

According to the Catholic way—God's way—the truth can be known with a certainty. Christ had said to His Apostles: "He who hears you, hears Me." He also said to them: "Whatsoever you shall bind on earth shall be bound also in Heaven." He had said that "the gates of hell will never prevail against His Church." He had said: "Behold I am with you all days even unto the consummation of the world." He had said that He would send the Holy Spirit to keep His Church in truth. He had spoken of "My" Church, and not churches.

St. Paul declared that "if any one, even an angel from Heaven, should preach a different gospel from that which I have preached to you, let him be accursed." He had said that just as there is one God, there could be but "one faith one Baptism."

Christ in His last prayer on earth implored the Heavenly Father to make of all His followers "one," "as Thou Father in Me, and I in Thee are one."

It was for the realization of this prayer of Christ that Father Paul Francis, convert from the Episcopal Church, founded and published his magazine. It is for this purpose that the "Church Unity Octave" is observed every year. It is for this purpose that we, who have the truth, should pray during this Octave and daily throughout the year. During this year make up your mind that you are going to be responsible for several converts to the Church by your prayers, by your good example and by placing in the hands of your non-Catholic relatives or friends instructive reading matter.

Book Reviews

The Ascent to Truth

by Thomas Merton

Harcourt, Brace & Co., New York, 1951, pp. 342, $3.50

THIS is hardly the book to brighten your Aunt Nellie's Christmas. In fact, it will hardly be understood by anyone without a solid course of mystical theology in his personal history. Father Louis has written a closely reasoned analysis of reason and faith in relation to contemplation.

If you are looking for practical hints on whether or not beer and

cigarettes are compatible with mystical union, you won't find them here. Father Louis is abstract—necessarily so, one supposes. His book makes hard reading. And it brings this reviewer up against one of those minor problems of faith and spirituality.

Reading Father Louis, you get the idea that God is very hard to reach by mental prayer: "If you do this, He will go away . . . If you do that, He won't come to you . . . Don't do this other thing, or His gift will be withdrawn . . ." And so it goes until your head is fairly spinning and you despair of ever doing any good in spirituality and you find yourself saying aspirations to the Sacred Heart.

But that's just it. You pick up your New Testament again and everything is so simple. And you kneel down after Mass and you know you have God—no mistaking it. He's there—inside you—and you can talk to Him without any if's, and's, or but's about it.

(I understand the Little Flower used to feel much the same way at times when reading the mystics.)

The book is undoubtedly real to a cloistered monk, but to us in the active apostolate it seems to treat of another world. We live a life in which illumination and union—yes, and purgation—are forever going on together. We never seem to reach a point at which we can say definitely, "Well, I'm purged now. Let's get on with illumination."

Our usual medium is affective prayer, like the rosary—a form that has kept generations of good old pastors on the track and has delivered them finally to saints' everlasting rest.

One thing emerges clearly from "The Ascent to Truth." A person in our state of life, i.e. the active ministry, couldn't so much as prepare himself for contemplative prayer without the regular guidance of a director. And still, when you think of it, Mother Cabrini never had regular direction, and it's practically axiomatic that every saint achieves a high degree of contemplative union before death. —Richard Ginder, Pittsburgh.

Jesus Christ

by Ferdinand Prat, S.J.
translated by
John J. Heenan, S.J.

Bruce Publishing Co., Milwaukee, 1950, 4 vols., boxed, pp. 1152, $12.00

IT took me three months to read this work, not because it is by any means dull, but because it is so richly rewarding in piety and scholarship that I wanted to give it a careful and thoughtful reading.

It has gone through sixteen editions in the French and it would have been translated earlier except that Father Prat was afraid of inaccuracies. Father Heenan, of Georgetown, got permission to translate it in 1948.

It is as good as a course in Scripture. While Father Prat is deeply pious and a scholar to the eyelashes, he does not believe in multiplying problems. His treatment of Our Lord's prophecies concerning the destruction of Jerusalem and the end of the world is especially lucid.

Typical of Father Prat is the way he explains Our Lord's words from the cross: "My God, my God . . ." What does this mean? Our Lord was simply praying, as

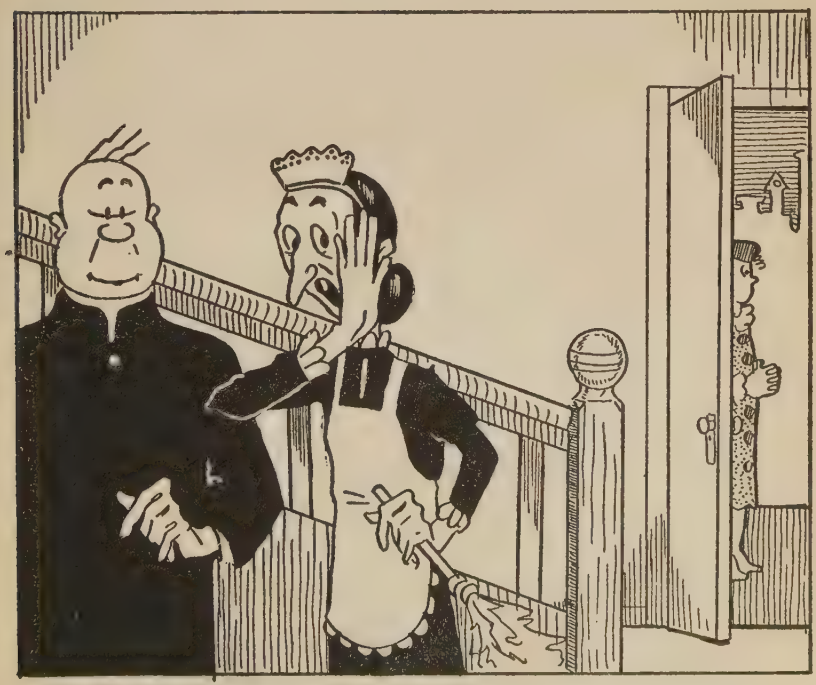
every good person should when he dies. And He chose a Messianic psalm.

The footnotes are almost as interesting as the text. It is delightful to follow Father Prat as he pokes urbane wit at the critics, spoofing Renan's dilettantism, the ever-changing notions of Loisy, the prejudices of occasional Protestant experts.

Father Heenan, too, comes in for his share of praise. From what we can judge, he couldn't have done a better job. He accomplished a trying work with superb finesse.

Get this set and read it. It would be cheap at twice the price. At the least, it will help your understanding of the Sunday Gospels and answer many a question that must have come into your mind from time to time (e.g. did Our Lord receive Communion at the Last Supper?). Best of all, it will increase your love of God.—Richard Ginder, Pittsburgh.

JULIE --- Or Housekeepers Are Hard To Get



"Sounds to me like the Helena case!"

The Externals of the Catholic Church

by Msgr. John F. Sullivan
revised by Rev. John C. O'Leary
P. J. Kenedy & Sons, New York, 1951
pp. 403, indexed, $4.50

FOR more than thirty years "The Externals of the Catholic Church" has proved itself a unique aid to an understanding and appreciation of the visible manifestations of the Faith. As such, it has been utilized on all sides for convert work, for class instruction, for handy reference. Here at St. Edward's Seminary, for example, a compact compendium of it known as "The Visible Church" has long been a basic text in the High School Department.

But the publishers were right in maintaining that if it were to continue to fulfill the hopes of the author and the needs of its readers it would require thorough revision. There have been many changes in the last thirty years—none of them doctrinal, of course, but many of them important in just that area so well covered by Msgr. Sullivan's original work.

Certainly a significant change is that in the attitude of the laity. Recent Pontiffs have made repeated pleas for fuller cooperation and more active participation in the apostolic life of the Church, pleas which to date have met with a rather gratifying response, and which are full of promise for the future. It would appear that the laity will not lack the vigor of life if only it gets the benefit of enlightenment.

This new edition seeks above all to provide enlightenment: to acquaint the laity with the nature of the call made upon it by our Popes; to make more accessible the sources of grace at hand; to foster and favor that understanding without which Faith, a rational assent, withers and dies. It finds a sure guide particularly in such encyclicals as Mediator Dei and Mystici Corporis, to mention but two pronouncements of paramount importance for our times.

The differences then are not only material but formal; they evidence particularly a more positive approach towards the living a full Catholic life. Catholic readers will welcome this new edition because they have cherished the old; because Father O'Leary, its editor, has preserved what in the old was of the essence; because Msgr. Sullivan's work has simply been restored to its original value.

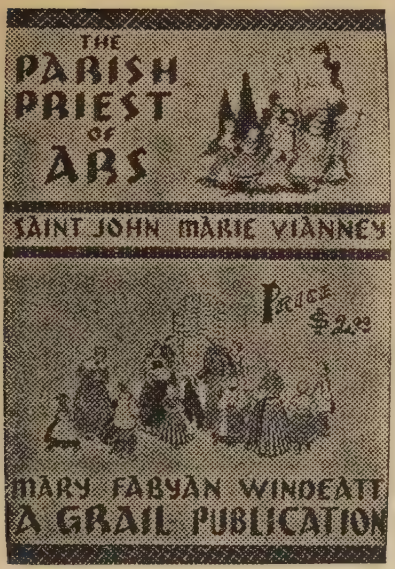
We see no reason why this volume should not be found in every Catholic home. Its presence there might serve precisely as a gauge and guarantee of Catholicity. —Rev. G. J. Gustafson, S.S.

Christmas Funeral

In medieval times a great bell, as if for a funeral, was tolled for an hour before midnight on Christmas eve to warn the powers of darkness of the approach of Christ, the Prince of light, who came into the world to dispel the darkness of slavery to Satan. This custom was known as "tolling the devil's knell." At midnight, of course, the bells burst out into joyful sound to welcome the Infant Saviour into the world.

A Christmas Gift Book for Servers

THE PARISH PRIEST OF ARS



by Mary Fabyan
WINDEATT

Illustrated by Gedge Harmon

Here is a book that any altar boy would treasure as a gift from his priest. Perhaps the reading of this book will either inspire a lad to want to become a priest instead of a fireman or an F. B. I. man, or if he has already that desire that it will strengthen it. Surely we do need more priests. 164 pages.

The regular price is $2.00 a copy, but if you order copies and mention you saw this notice in THE PRIEST we will extend to you a special price of ⅓% discount until December 20, 1951.

OTHER GRAIL PUBLICATIONS

SKETCH ME, BERTA HUMMEL by Sister M. Gonsalva Wiegand, O.S.F. A delightful and copiously illustrated book on Berta Hummel. $3.00.

SPIRITUAL DIRECTION by Pascal P. Parente, S.T.D. An excellent handbook for the busy parish priest to use as a guide in directing the spiritual lives of the laity. 190 pages. $2.00.

THE PRINCE OF PEACE by Archbishop Alban Goodier, S.J. A meditation for each day in Advent and also each day of the Christmas Season—to February 2nd. 152 pages. $1.25.

MARTIN AND HIS MAGIC CARPET by Marie-Celeste Fadden. A real story book for the small fry in six colors of Blessed Martin de Porres. An illustration on each page with just two or three lines of reading matter. $2.00.

Order from

GRAIL PUBLICATIONS, Room 16, St. Meinrad, Ind.

Collection Envelopes

Exclusively Catholic!

You get only dependable church envelope sets, accurately numbered, correctly printed and dated, made of the highest quality materials available.

Every set is unconditionally guaranteed to meet your complete satisfaction. Savings through large-scale purchases of supplies and materials are passed on to you. Forget collection set worries now by ordering only OSV Collection Envelopes.

Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.

HUNTINGTON, INDIANA

Capital Outlook

Continued from page 894

posedly begging alms for the purpose of founding a Benedictine Community in Wellington, New Zealand.

Before fleeing her convent, she showed marked signs of insanity evidenced by a hunger strike and threats of suicide. The Archbishop of Wellington, N.Z. has stated that there is no opportunity for founding such a community in his See and disapproves entirely of any such plans as may be put forth by Sister Hildegarde.

* * *

MARXISM IN NEW CHINA: The Atlantic (October) report on the world today gives an accurate picture of the situation on the Chinese mainland as seen from the vantage point at Hong Kong. The aim of Chinese Communists, the report states, "apart from the war effort, is to discredit all Western influences, notably the Church missions, which have a hold on parts of Chinese life and compete with Marxism. The campaign does not stop with half measures. It doesn't merely seek to get the missionaries out of the country; it likes first to smear them with horrible accusations. Catholic nuns who have always taken in Chinese foundlings regardless of their state — and it was often a few hours short of death — are now being charged with infanticide."

* * *

THE "CATHOLIC QUESTION" AT THE POLLS: Wisconsin's Senator McCarthy will undoubtedly be a key political figure in the presidential campaign of 1952. Although the Senator is not a presidential candidate, his record and his conduct will be very much an issue.

Capital Outlook

So too, it appears, will be his religion. At least the editors of two publications seem to think so.

Life (October 1) comments editorially that, ". . . he (McCarthy) is a danger not only because he is unscrupulous, but because he invites unscrupulousness in others. His 'ethical idiocy' as it has been called, could elicit even dirtier tactics than the Democrats have used in the past. There are disturbing rumors about the next play in the game — for instance, White House agents in the Bible Belt could paint Joe as a warmongering tool of the Vatican."

The left wing New Republic (October 8) was quick to show its concern for this "slumbering religious angle" used as a political weapon. T.R.B., the magazine's

"NYBA" Brand

INCENSE

Slow Burning!
Visible White Smoke!
Lasting Aroma!

These three requirements for a church incense were the most frequently asked for. We believe "Nyba" Brand Incense meets these requirements. But do not take our word for it. Convince yourself. Send for a free trial sample or mail order to Dep't. R.

Credo Incense ..... **$2.00 per lb.**
Oremus Incense ..... **$2.50 per lb.**
Beatitude Incense ..... **$3.00 per lb.**
Magnificus Incense ..... **$4.50 per lb.**
Felicitas Incense ..... **$5.50 per lb.**
Dignitas Incense ..... **$6.50 per lb.**

These prices include
One dozen charcoal tablets
Distributed by

Convent & Hospital Supply Co. Incorporated
1133 Broadway, N. Y. 10, N. Y.

The WICKS Organ Tone - - -

Those who know, declare the tone and voicing of Wicks Organs to be the finest. The rich, mellow tone quality of this organ, and the clarity of its many solo voices, completely satisfy the most exacting organ virtuosi. Every step in the making of Wicks organ pipes is directed so as to guarantee these unsurpassed tonal results.

Please send for recent illustrated literature.

WICKS ORGANS

FACTORY AND STUDIOS
HIGHLAND, ILLINOIS ★

On Worshipping God

(a special double number of 'Life of the Spirit')

INTRICACIES OF WORSHIP
The Editor

BREAD OF LIFE
Gerald Vann, O.P.

ASPECTS OF THE CHALICE
Dominic Baldwin, O.P.

THE EUCHARIST IN THE LITURGY
William Barden, O.P.

SYMBOLISM IN THE BYZANTINE RITE
Irene Marinoff

SHARING THE SACRIFICE
Michael Hollings

DIVINE OFFICE: A METHOD OF PRAYER
Bede Griffiths, O.S.B.

THE LITURGY OF THE SACRAMENT OF PENANCE
John Hennig

THE LAST PSALM OF ALL
Giles Black, O.P.

THE MASS AND THE MYSTICAL BODY
J. D. Crichton

ST. BERNARD ON THE OPUS DEI

Notices—Extracts
35 cents per copy

BLACKFRIARS PUBLICATIONS
34 Bloomsbury Street
London, W. C. 1.
England

Capital Outlook

Washington reporter, writes, ". . . there is a veiled mention of something else, deep-seated and disagreeable, in the Life editorial. McCarthy, McCarran and company are likely to embarrass the Church to which they belong. We wish more prominent Catholics would disown McCarthy. He has indeed become the wrong kind of symbol, of something dark and frightening, and he is not doing the crusade against Communism good."

Without commenting on the merits of the controversy or on the particularly obnoxious practice of bringing a man's religious beliefs into political arguments, it is interesting to note that the very people who are most vociferous in their denunciation of what they call "the Church meddling in politics" (i.e., The Nation and the New Republic) are precisely the ones who are calling for "prominent Catholics to disown McCarthy." The same appeal is never made of Protestant groups to "disown" such controversial political figures as Rankin of Mississippi or Talmadge of Georgia.

* * *

LOOK ON BIRTH CONTROL: "The World's Exploding Poulation" by Albert Q. Maisel took precedence as the lead article in Look (October 3) and asked the question: "Is birth control the answer?" Look evidently thinks so and views author Maisel's statistics on the unbalance of the birth-death ratio in "backward countries" with alarm. The editors include a boxed footnote to the effect that the United States too might be breeding herself into starvation.

The "population scientist" used

as reference in Look's favorite "authoritative" source, the one-desk office of the Population Reference Bureau and the one-man staff of Robert C. Cook. Look (April 10) and Reader's Digest (February) quoted the shadowy Bureau as a guide in the population question. The writer visited the tiny Washington office of the Bureau and was informed that the office was designed as a "stimulating agency" rather than a research unit.

The propaganda pattern of birth control is proceeding much too slowly as Mr. Haisel sees it, yet he is heartened by the current "progress" evidenced in the field of fertility-controlling drugs. He clearly recognizes what society is the chief opponent to the anti-fertility campaign (all the photos used of naked children and haggard mothers are from Catholic Puerto Rico) and outlined the Catholic position on his recommended and quick cure.

"Perhaps the greatest single barrier to government action has been the firm opposition of the Catholic Church to the use of certain methods of population control.

"There has been little understanding of the Church's actual position. In 'The Sterile Period in Family Life,' published under the imprimatur of the late Cardinal Hayes, V. J. Coucke and Dr. J. J. Walsh state: 'As regards the end of marriage, we must assiduously keep in mind that the end of this institution was not that children should or even could be born in

Invest Your Funds

through our

ANNUITY PLAN

and receive a secure

LIFE INCOME

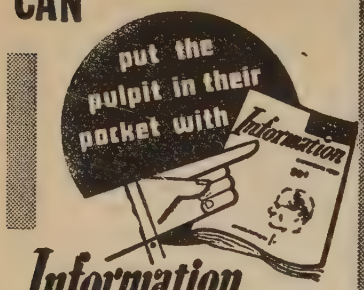
Help our S.V.D. Catholic Universities

For details, write to

REV. FATHER RALPH, S.V.D.

316 N. Michigan Ave. Chicago 1, Ill.

NOW YOU CAN



Information

sent monthly, strictly on approval, at

NO RISK

parish rates. Make this important addition to your pamphlet rack today write

407 West 59th St., N. Y. 19

A monthly magazine published by the PAULIST FATHERS

Church Windows

NEW REPAIRED
REMODELED

Ecclesiastical and Domestic STAINED GLASS

STORM GLASS
AND VENTILATORS
INSTALLED

INDEPENDENT Art Leaded Glass

Established 1923

Mannington, W. Va.

Capital Outlook

every family, but that through this institution the conservation of the species should be sufficiently provided for.'"

There follows an explanation of the Rhythm system which is offered without comment. Maisel sets forth that the Church has strenuously opposed the artificial means of birth control. "Notwithstanding this opposition," however, he records that governments have recently pushed birth-control literature and clinic programs to "educate" their poor.

Correspondence

Orate, Fratres

Editor:

THE following information is provided you in view of the wide dissemination of news in the secular press that a U.S. Catholic chaplain, the Rev. Thomas J. Mitchell, has contracted a civil marriage at Reno, Nevada.

Father Mitchell, known as Father Austin Mitchell in religion, was a member of the Irish province of the U.S. Capuchins with headquarters in Los Angeles. He was received into the Capuchin Order in Wilmington in 1937 and made his simple profession in 1938.

He was solemnly professed in 1941 and then began his theological studies at Capuchin College, Washington. He was ordained in 1944 and completed theological studies in 1945. He then preached

Great Aids on The Great Feasts

THE SEASONAL BREVIARY

A seasonal breviary is an excerpt from the Breviarium Romanum for the major Feasts of the Church year. The Offices are expanded to completeness for facility of recitation. The intervening Offices are included.

3 vols. 4" x 6", with the New Psalms.

Christmas (Nativitatis et Epiphaniae Domini), from Dec. 24 to Sat. of week after Epiphany.

Holy Week (Majoris Hebdomadae), from Sat. after Passion Sunday to Sun. in White incl.

Pentecost (Pentecostes et SS. Corporis Christi), from Vigil of Pentecost to Fri. within Oct. of Sacred Heart.

Im. Leather, yellow edges ..... **per vol. $4.50**
Leather, gold edges ..... **Per vol. 6.00**
Red Morocco, gold edges ..... **Per set 30.00**

For Library, Reference or Private Study

THE ROMAN BREVIARY IN ENGLISH

with the New Psalter

The First American Edition 4 vols.—12mo, 4⅝" x 7"

For the first time the Breviary is offered in English with the New Psalms and in convenient form for easy recitation. Its arrangement is the same as our Latin Breviary with a minimum of references and all the latest Offices in their proper place. A complete translation of the Breviarium Romanum.

Im. Leather, red edges ..... **Per set $34.00**
Sheepskin Leather, gold edges ..... **Per set 44.00**

The handiest Ritual published

SICK CALL RITUAL

Contains emergency forms, and special form for giving Communion in several rooms of same building. Most complete and practical. 192 pages, 3" x 4½".

Im. Leather, gold edges **$1.75**
Leather, gold edges **2.75**

Many special features

PRIEST'S RITUAL

Separate singular and plural forms. Many English and Latin forms. Emergency forms on inside covers. 360 pp. 3½x4".

Leather, gold edges **$3.00**
Same with thumb index **3.25**

BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

6-8 BARCLAY STREET, NEW YORK 8, N. Y.

Boston 10 • Chicago 6 • Cincinnati 1 • San Francisco 3

TO THE CLERGY

PALMS

for Palm Sunday

Large and dwarf palms procured from the finest groves in Florida, shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA
Palm Company

P. O. DRAWER 690
ST. AUGUSTINE, FLORIDA

CHURCH PEWS
Sanctuary Furnishings
Carving

✝

Write for Estimates

✝

MANITOWOC
Church Furniture Co.

Dept. W.
Waukesha, Wisconsin

Correspondence

missions in the New York area until June 1946, when he was transferred to St. Mary's church, Ukiah, Cal.

It was there that he met the woman he is reported to have "married." He was transferred to St. Joseph's parish, Roseburg, Ore., in February, 1948. He then told his superiors he wished to become a secular priest and then later that he wished to become a chaplain. Permission for the latter was granted on July 6, 1949.

After entering the service he communicated with his religious superior only infrequently, though he was under orders to report monthly. His religious superior states that he has not heard from Father Mitchell for almost a year.

Secular press reports state that Father Mitchell is being released from military service because Church authorities have withdrawn endorsement. For Catholic chaplains this endorsement is obtained from the Military Ordinariate in New York. Father Mitchell's most recent military assignment has been in Korea. Air Force authorities stated that Father Mitchell had been ordered to report to Camp Kilmer, N.J., where he will be given his military release.

It is pointed out by canonists that by attempting marriage Father Mitchell commits a two-fold violation of Church law. He is prohibited from marriage by his vow as a priest, according to canon 132, and by his solemn vows as a Religious, according to canon 1073.

His civil "marriage" is invalid in the eyes of the Church, and

Cardinal Spellman's
PRAYER BOOK

Cardinal Spellman's Prayer Book is, in our belief, the finest Prayer Book in the English language. From Bishops, Priests and Laity it has won such unanimous praise that it is destined to become the standard Prayer Book for all Catholics throughout the world.

It contains numerous prayers not found in other books, prayers which the Saints themselves said during their lives on earth.

Here is a Partial List of the Contents:

- Prayers for every day of the week, every week of the month and every month of the year.
- Prayers composed by Saints, ancient and modern, such as Augustine, Frances of Assisi, Thomas Aquinas, Theresa of Lisieux and Mother Cabrini, as well as by the saintly Pope, now reigning, Pius XII.
- Prayers to the recently elevated St. Marie Goretti. Blessed Dominic Savio and Blessed Pius X.
- The Mass for every Sunday of the year and for special Feasts such as the new Mass of the Assumption.

IN FIVE FINE BINDINGS

No. 01C—Cloth binding, red edges, round corners $3.25

No. 4½—Imitation leather, gold edges $4.50

No. 6—Genuine leather, red under gold edges $6.00

No. 10—Fine quality black morocco flexible leather, red under gold edges $10.00

No. 12—Extra fine quality red morocco flexible leather, red under gold edges $12.50

AVAILABLE AT ALL BOOK STORES

EDWARD O'TOOLE CO. INC.
PUBLISHERS • NEW YORK

If your favorite bookstore cannot supply you, write:
The Edward O'Toole Co., Inc., 65 Barclay Street, New York 7, N.Y.

Father Mitchell is guilty of a sacrilege against his vows. By going through the civil marriage ceremony he automatically incurred an excommunication reserved to the Holy See, according to canon 2388.

N.C.W.C. News Service
Washington, D.C.

Fine gift choice

THE FRANCISCANS CAME FIRST

Fanchon Royer

The magnificent story of the missions of early Latin America. Splendid for mission circles, for family or community reading. "The book deserves the highest praise . . . simply a joy to read."—*Catholic Messenger*, 208 pp., $2.50.

Dept. 4-1497

St. Anthony Guild

PRESS

PATERSON 3, NEW JERSEY

Theresa Neumann

Editor:

. . . Hilda Graef, who seems to imply a negative conclusion and some of whose reviewers assert a negative conclusion as regards the phenomena connected with Theresa Neumann, quotes Dr. B. de Poray-Madeyski. In the first place he is an expert for the Congregation of Rites and not of the Holy Office which is competent ordinarily in such matters. Secondly, he is giving a private opinion. In this case one may believe whatever seems better.

There is significant favorable evidence. Hilda Graef has presented some difficulties and has cast suspicion and doubt on the supernatural origin of the phenomena, but it seems she has not proved that it is evident that the phenomena are not of supernatural origin. Since the Church has neither approved nor condemned the case and unless the Church should give an official decision, the safest and prudent course to take seems to be a neutral attitude—neither yes nor no.

Sincerely yours,
Anthony Palmasani
St. Anthony's Church
Kenton, Washington

Distinguished Church Furniture

Write for information about our modern, exclusive Sanctuary Wood Work, Hand Carved Crucifixes, Stations, prayer Chairs, Folding Chairs, Wood Candle Sticks and Upholstered Kneelers.

E. C. SCHUETZ, President,

ELLSWORTH

Church Furniture Company

MANUFACTURERS

Factory and Studio at Pewaukee, Wisconsin

P. O. BOX 444 WAUKESHA, WISCONSIN

Correspondence

Ho, Hum

Editor:

I DO NOT know if you or others have taken a stand in "The Case of Theresa Neumann" by Hilda C. Graef in **Our Sunday Visitor**, but surely there has been a grievous default in **The Priest** in two respects:

1. That so much space was given her book review in the June, 1951 issue, without so much as a hint that H. C. Graef could be utterly wrong. Her views — and certainly her intimidations (especially in the view of the rising indignation with which authoritative writers in other periodicals and weeklies have received them; and should I mention the German theologians' rebuttal being prepared!) were shamefully accepted as gospel truth and recommended as a "must" for interested priests. **The Priest**! amplifying a brazen voice (This is shocking!). Her superficiality versus exhaustive first-hand (not off-hand) Church-sponsored investigations! Which?

2. And no defense of Theresa Neumann?

How about one of your hard-hitting articles on this score — or **The Priest** is going to lose face!

Even till now (October issue) you are advertising the same book . . . and the Evil One gains as skepticism is given place.

In Christ Jesus,
Michael A. Kushner

Holy Ghost Greek Rite
Catholic Church
Charleroi, Pennsylvania

The Priest

By Rev. Edw. F. GARESCHE, S.J.

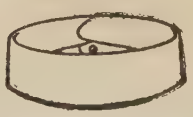
27 Vital chapters on the priest's life and work — such as:

- **His amiability. His Prayer**
- **His Kindness; His Household**
- **Priest in the Country**
- **Priest and youth**
- **Priest and organization**
- **Happiness, ambitions, etc.**

New revised edition, 320 pages
Price postpaid $3.50
A book for every priest's reading table. Charming present for fellow priest. Sent on approval if desired.

The Vista Maria Press
8 West 17th St., N. Y. C.
or your bookseller

NOWILTEX COLLARS



NEVER NEED LAUNDERING
Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

Correspondence

From Hilda Graef

Editor:

MR. JOE Breig's letter on Archbishop Schrembs of Cleveland and Therese Neumann has only just come to my knowledge.

The report that Archbishop Schrembs revoked his favourable opinion of Therese, which comes from Fr. Siwek's book on her, is perfectly true. It was confirmed by no less an authority than Therese's own bishop, Archbishop Buchberger of Regensburg. In the course of an audience he granted me on July 18 of this year he said to me, without my having mentioned the subject: "And Archbishop Schrembs of Cleveland has also been disappointed in her."

This testimony should surely be sufficient. It does seem strange that every story in favour of Therese Neumann should find ready credence, whereas even the best substantiated unfavourable facts are immediately denied by her admirers.

Yours faithfully,
Hilda C. Graef

Oxford

'Unlikely Seminarians'

Editor:

MY personal thanks to Fr. Siekman for a thoughtful and thought-provoking article. I shall reread it regularly—which is a pretty high compliment, it seems to me.

It is good to have someone open up an old question, pose difficulties and objections, and offer tentative solutions. Since reading this article I have had to go over in my mind and retest a number of con-

Clarin ® REG.

The Only Cathedral Kneeler Chair of its type in America

— with the Kneeler as an integral part of the chair.

This sturdy, attractive Kneeler chair has multiple uses. It may be used, not only for religious services, but also for general activities, such as lectures, entertainments, dinners, etc.

The Kneeler folds automatically with the action of the chair and is an integral part of it. May be used with the kneeler up or down, and as an ordinary folding chair when kneeler is not in use. Comfortable and serviceable — 10 Year Guarantee against breakage under normal use. Stack compactly. Hard-baked enamel finishes — choice of mohair or leatherette upholstery.

write

CLARIN MFG. COMPANY
4640 W. Harrison St., Dept. 17
CHICAGO 44, ILLINOIS

ST. BENEDICT

AND HIS TIMES

by

Ildephonse Cardinal Schuster, O.S.B.

Translated by Gregory J. Roettger, O.S.B.

$6.00

HERE we have the fruits of scholarly research in the life of the Patriarch of the monks of the West. The miracles and other details, as related in St. Gregory's *Dialogues*, are given their historical, geographical, and personal background.

St. Benedict's *Regula monasteriorum* was soon the norm for practically all Western monasticism. For this widespread acceptance the reasons are adduced and explained by the eminent author.

St. Benedict and His Times is a book to be read by all who are interested in the history of Christianity, especially in the period of the barbarian invasions.

At your bookstore or from

B. HERDER BOOK CO.

15 & 17 South Broadway St. Louis 2, Missouri

clusions arrived at years ago and perhaps unconsciously canonized by me as time sped by.

Some of my own (perhaps irrevelant) conclusions:

(1) I shall refer my critics in clerical bull sessions, Forty-Hour aftermaths, and the like to this article. In effect it is a wonderful apologia for the seminary prof in that it eloquently points up the difficulties of his role. Unlike Christ, in the author's loaded example, he cannot see apostles always in hot-heads, doubters, money-grabbers and the like, or foretell sanctity in a lewd young man or in a politically well-connected worldling, or anticipate priestly efficiency in a dolt. He might be very foolish even to do so since he is **conscious** of no revelation! He uses his mother wit, says his prayers, and leaves the rest to the Great Priest.

(2) I wish it were possible for Fr. Siekman to become a seminary professor and director. Not only that he shows rare promise; but that also he would find **in praxi** how illusory are his principles, how vague just when he would apply them, how reed-like when he would lean on them. Everything he says is true and ninety percent of it of no practical help in evaluating this individual student. How in God's name will Father Siekman know with any satisfactory certainty that in these dubious cases it would be prudent for him to call that puzzling young man to Holy Orders? Would he, too, play it safe in the interest of the common good? So often it happens to an older and more experienced di-

Reverend Pastors

Have YOU tried our Sunday Folders?

Why not trade a few moments of preparation for:

A WELL INFORMED PARISH FEWER INQUIRIES
INCREASED OFFERINGS PRECIOUS TIME SAVED AT MASS

OUR CATHOLIC SERVICE FOLDERS, an **Ecclesiastically Approved** announcement bulletin, provides two completely blank pages for your weekly parish activities and is enhanced by a beautiful and different picture for each Sunday on the front and the proper Epistle and Gospel distinctively printed on the back.

For samples and further details write to:

CATHOLIC SERVICE FOLDERS, INC.

316 N. MICHIGAN AVENUE CHICAGO 1, ILLINOIS

rector when he hears of a tragic crackup that he chides himself on not having seen the symptoms which are now certainly too evident to him, and too late.

(3) I certainly have a tough job on my hands. Father Siekman scares me a bit. I hereby humbly and prayerfully promise to try to do it at least a little better. But just how—ah, that's the question!

Gratefully,
Seminary Professor
Pennsylvania

Editor:

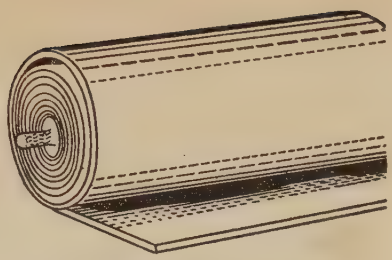
IN connection with Fr. Siekman's earnest article, I believe my own case will be of interest and some pertinence..

I am very much indebted to two faculties in two different seminaries: to the first for having fired me; to the second for having given me another chance. If it were possible to gauge my indebtedness I would say that my debt to the first is greater! I very much needed to be "kicked out" and it did me all the good in the world. I straightened up and began to "fly right." The beneficial aspects of expulsion (surprisingly enough) do not always get recognition.

Expulsus
New York

Editor:

CONGRATULATIONS to Father Siekman on his splendid article, "Unlikely Seminarians." He touched a sore spot there which has been the topic of conversation in clerical gatherings all over the country. With all due respect to the wisdom of the Church in setting up rules and procedures for seminary discipline, more consideration and priestly and fatherly in-



Nothing to lose——
Everything to gain——

That's the advantage you enjoy in comparing with your present candles, the full size sample of

ROOT
ROLLED
CANDLES

we send you free, upon request. Here are the four advantages others have discovered in making this side-by-side test. The Root Rolled Candle (51% and 60% beeswax) burns at least 15% longer . . . burns cleaner . . . keeps standing straighter even amid many other lighted candles . . . and burns with a more pleasing, absolutely non-irritating aroma. Send for a free sample today.

The A. I. ROOT CO., Medina, O.

The A. I. ROOT CO., of Texas San Antonio, Texas

The A. I. ROOT CO., of Iowa Council Bluffs, Iowa

Workers In Beeswax for over 81 years

terest on the part of some seminary professors and directors would go a long way in solving the shortage of priestly vocations.

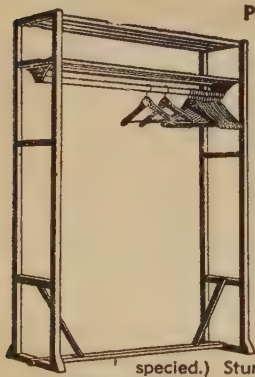
The very fact that the mortality rate is so high in our seminaries discouraged many young men from even making the attempt. Say what you wish to them and to their parents about there not being any disgrace in leaving a seminary, the fact remains that this element of uncertainty and failure deters many a young man from entering a seminary.

And why must there be such a feeling of tenseness and uncertainty among seminarians? Everyone just seems to be waiting for the "axe to fall." Some seminary authorities give the impression that the boys under their care are just tolerated; that let them just get out of line once and out they go. How many ever think of giving one of their boys a "pat on the back" for work well done?

Father Siekman certainly has a point here. Let's have more discussion on this subject. Coming from me it might be prejudiced. I was "picked up on the bounce" by another diocese, one of those "poor risks" the professors didn't want to bother with. How am I making out? Well ask the professors. Eveverytime they get ready now to bounce a fellow, one of their number, (there are a few good "jokers"

Checkerette

Answers the "Wraps" Problem



Accommodates 32

Sets up in a minute without nuts, bolts or tools. Height adjustable for adults, small children or long robes. Ideal for churches, Sunday schools or parish houses. Four-foot rail takes 16 coat hangers (or 16 2-sided snap over hooks provided if specied.) Sturdy welded steel construction, designed and manufactured by makers of OFFICE VALET Wardrobe Equipment for public buildings and institutions. Write for Circular CT-118.

VOGEL-PETERSON CO.
624 So. Michigan Ave., Chicago 5, Ill

FOR SALE

One Manual PFEIFFER Pipe Organ

In Excellent Condition

St. Michael's Church Sigel, Illinois

among them), mentions my name and some of the achievements the good Lord has deigned to reward my puny efforts with.

Anonymous

The Vernacular Society

Editor:

NOW and then I am invited to join a "Society for the Diffusion of the Vernacular" to use or abuse the English in Liturgical Prayers. As I happen to be passionately fond of our Mother's tongue and as I look upon Latin as a sacred and providential language, truly a sacramental, the lasting matrix on which is graven ineffaceably the doctrine which we believe and teach, I always reply, as kindly as I can, that any innovation would be dangerous. I never call that Society a club that could club us to death, nor do I claim that the vernacular could become tavernacular. I respectfully decline any invitation. But as some of my friends insist, I beg leave to state the four reasons for my stand:

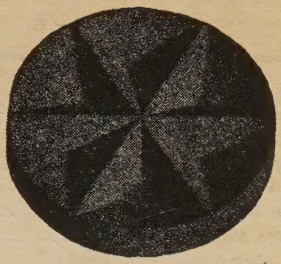
(1) The demand of the vernacular advocate is unpractical. There are no signs that it stands any chance of being granted by authority.

(2) The demand is unnecessary; missals for laymen have a clear translation of the Latin prayers.

(3) The demand is deplorable; it throws away many advantages not attainable if we exclude Latin.

(4)The demand is ill-advised; it arouses opposition to the traditional language of the Church; it is both waste of time and bad tactics. Nihil innovetur. "Latin must go," was Martin Luther's motto. Let us conserve the status quo:

SELF—LITE



The Briquette designed to hold the three spoonsful of incense called for by rubrics.

SOLD BY
ALL LEADING DEALERS

Rebuilt
MULTILITHS
MIMEOGRAPHS
Addressing Machines
SAVE UP TO 50%
Rebuilt & Guaranteed Like New
We specialize in rebuilding, servicing, buying and selling mailing equipment. Get our prices before buying or selling.
Supplies • Parts • Service
We Deliver & Install
MAILING MACHINES, INC.
Dept. B 1911 Pine St. Louis 3, Mo

Advertisers
IN THIS ISSUE

Allied Brief Case Co. 888
Benziger Brothers, Inc. 949
Blackfriars Publications 946
Bruce Publishing Company 881
Catholic Service Folders Inc. 956
Char-Lite Manufacturing Co. 959
Clarin Manufacturing Company 954
Convent & Hospital Supply Co., Inc. 945
Ellsworth Church Furniture Co. 952
Family Communion Crusade 882
Family Digest, The ..... Second Cover
Florida Palm Company 950
Franciscan Herald Press 892
Grail Publications 943
Herder Book Company, B. 955
Independent Art Leaded Glass Co. 948
Information Magazine 948
Koley Plating Company 887
Lawson Associates, Inc., B. H. 885
Liturgical Press, The 889
McMullen Books Inc. 895
Macmillan Company, The 891
Mack-Miller Candle Co., Inc. 896
Mailing Machines Inc. 959
Manitowoc Church Furniture Co. 950
National Church Goods Supply Co. 893
Newman Press, The 886
O'Toole Company, Inc., The Edward 951
Our Sunday Visitor Inc. ....Third Cover, 944
Parsons and Parsons Company 953
Pennsylvania Hotel 890
Root Company, A. I. 957
St. Anthony Guild Press 952
St. Michael's Church 958
S. V. D. Catholic Universities 947
Verdin Machine Co., The I. T. 894
Vista Maria Press, The 953
Vogel-Peterson Company 958
Westport Fibercraft Company 883
Wicks Organ Company 945
Will & Baumer Candle Co., Inc. Back Cover

Correspondence

"Obedience is better than sacrifice."

J. M. Lelen
Falmouth, Kentucky

Catholics on the Radio

Editor:

PERHAPS somewhere can be found a young writer willing to take a gamble for success and fame. This young writer would only have to take the teachings of the Church and then re-present them to the radio and TV audience by means of the soap-opera style.

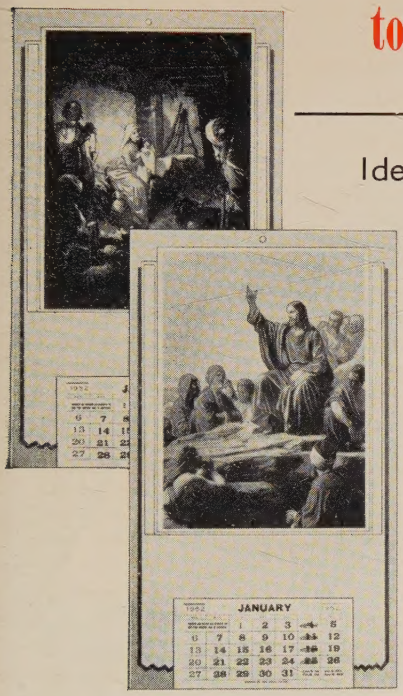
Instead of filling the air-waves with materialism and paganism of "Nora Drake," "John's Other Wife," "Plain Bill," etc., let's get a show on the air that follows all these techniques but based solidly on Christian-Catholic principles. Once such a show is written, I feel sure it can be sold to some company that will reimburse the author for his trouble and pay the expenses involved in airing it.

Perhaps one of your readers will agree that my idea is workable and may have the contacts necessary to find the desired author. When once an author is found, he has a lifetime job before him, turning out a continued serial story of fifteen minutes duration for each of the weekdays. What an opportunity to bring the teachings of Christ into the homes of America in a manner that will have every housewife and shut-in attentively listening!

Sincerely in Christ
John E. Pregenser
St. Maurice's Church
New Orleans 17

Send 1952 Home Calendars

to your parishioners



Ideal for imprinting

Striking lithograph colors bring out the richness of these two masterpieces—the Nativity and the Sermon on the Mount. Both calendars are further enhanced by attractive, durable mountings measuring 6" x 10" overall. Both have color and interest appeal. Your parishioners will appreciate them in their homes.

Two-color 1952 calendar pads have Sundays, Holydays and each day of abstinance printed in bright red. Order soon at the special clergy rate. Allow your parishioners to enjoy these friendly, practical holiday gifts from you, their pastor — and their parish church.

Special Quantity Prices to the Clergy

100 calendars	$12.00
300 calendars	11.00 per hundred
500 calendars	10.00 per hundred
1000 or more	9.50 per hundred

These prices include
THREE-LINE IMPRINT
of your own greeting

Please order promptly

OUR SUNDAY VISITOR, INC.

HUNTINGTON, INDIANA

WILL & BAUMER Candle Co., Inc.

Established 1855 Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

New York 15 E. 32nd St. | Boston 71 Broad St. | Chicago 162 N. Franklin St. | Los Angeles 952-4 S. Flower St. | Montreal Laval des Rapides